The Pacific.

First Pure, then Peaceable—without Partiality and without Hypocrisy.

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THE PACIFIC.

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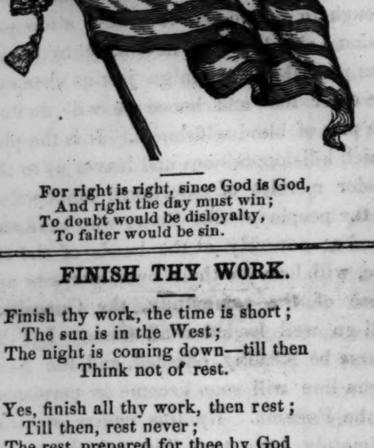

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

FINISH THY WORK.

Finish thy work, the time is short;
The sun is in the West;
The night is coming down—till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then, rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work, then wipe thy brow;
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then set thee down
On some celestial hill,
And of its strength-reviving air
Take thou thy fill.

Finish thy work, then go in peace;
Life's battle fought and won,
Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful unto death,
And crowns thee now!

CHARACTER.

It was a fine remark of Bossuet, Bishop of Meaux, and one of the greatest of pulpit orators, that the "principal means between God and man is *man*." A. Vinet, the Chalmers of Switzerland, taking up and expanding this utterance has said: "If God uses means, we surely may use them. Our faculties are not more unworthy of us than we are of God; and if it be certain that God consents to make man his instrument, let us employ the whole of the instrument, that is, the whole of *man* in God's service." These words may be justly applied to man in every right calling and relation, how much more in his office of announcing the thoughts and words of God.

It may be said in a sense, *character* embraces the whole man. It is a charm, a power which we feel but cannot define. It wins and masters us. It leads its possessor through opposing forces, converting them into helps. It is a silent divinity in the man. It burns, and throbs, and presses within the soul

> "Like a restrained word of God,
> Fulfilling itself by what seems to hinder,"

Character* is a man's tone; true character, the tone of a lofty, pure, comprehensive, generous mind. It is not the mould and carving of nature merely, but the engraving of God's finger, as on the tables of stone. It is courage, great heart-action, that masters the body, that energizes in silent power alone; and like a mighty dynamic within, moves the man to great and holy achievement. It ennobles the lowlier, gentler qualities, standing like a tall pine or gigantic oak, up which the vines of sentiment, affection and sensibility may run. It is sympathy with nature, a sense of sublimity, of majesty and beauty in material forms; the capacity to take in, and the sensibility to feel what nature is—what the torrent preaches in its rush of waters—what say the granite lips of the mountain when the storm rages about its head—what the streams utter as they dance over the rocks, and wind and murmur through the vales. It is a taste for art—at home—not only among the rounded uniformities of a Dutch garden, but amid the liberal and varied paths and forests, statues, fountains and flower-beds of Versailles; it looks with appreciative wonder on the Greek Slave, or gazes on the marvelous Christ of Thorwaldzen; it sees nature and art in the harmony of a blessed sisterhood, as it gazes upon the Acropolis of Athens, and lets the eye run over the Agora, along "the streamless bed of the Ilissus, to the Piræus, the gardens of plane-trees, and torrent-loving shrubs of Greece." Or, holding in memory and imagination the stupendous grandeurs of Chamouny, whose battlements are mountains, and whose music is made by the avalanche and glacier, along with the glittering domes and columns of Paris, or the solemn ruin and sacred art of Rome. It is a spirit that catches the tones of fallen empires, of departed bards and philosophers, and feels the majestic presence of the ages, amid the calm walks or stirring deeds of the present. It is a deep view of *man*—grappling with his soul's needs, entering into his life, feeling his agonies, cherishing his hopes, awed by his immortality.

The man of labor, of trade, of science, of literary devotion, is prone to regard his species, each in the light of his own calling and profession. He who makes your coat or hat is likely to think of you as possessing a body or a head either finely adapted to the fitting of its peculiar covering, or else defying the rules of his art. He will not ask what emotions thrill the soul that dwells within your frame; or what plans of ambition, what theories of government, what conception of the beautiful, what philosophic analysis, what grand historic themes, what questions of law, of society, of theology, may succeed each other, forming into system within your silent, busy brain. The man of science may experiment on your nerves, with a devotion to his ideal, to his theory, that suspends for the moment the thought that *pain* can burn along those living fibres. But the man of true, deep, commanding character will not lose, in the stress of the occasion, the remembrance that "man is greater than science;" "that the laborers who erects his mansion is greater than the house;" that he who cuts your grain and beats it with a flail is greater than the harvest;" that for *man* the earth rolls, and planets sweep the blue upper sea; that for man institutions exist—even divine institutions, such as the gospel and the church.

No one can claim the attribute of genuine character, unless, like the great Sufferer, he sees in man something worth a sacrifice, worth saving.

Character ennobles thought. It is inseparable from the love of truth. The true man, the genuine thinker, whatever be his calling, seeks truth forever; sees it, as by a divine instinct, amidst the fields of error and the labyrinths of deceit. He scorns to be false. He is bold in truth. He believes in his mission and its final triumph. He holds to it, "amid shaking empires and stormy revolutions." It burns before his eye with everlasting brightness.

True character confides in virtue; recognizes a righteous God, a safe and just government—law in nature, providence and grace. It claims its own right, as Paul did when shielded by the power of Roman citizenship, but only for the sake of magnifying his office.

True character does not limit life. It has a grand present, and yet lives beyond it, reaching into the ages. It is willing to wait for appreciation and result like Milton and Kepler, and supremely, like Christ. It is enough to know that God approves. The man of genuine character demonstrates by his intelligence, his culture, his devotion, his piety, his harmony of temperament, his power, his self-oblivion, his high aims, his pity of ignorance and wanton blindness, the right to teach others. Men feel that the pulpit is the proper sphere. When he speaks it is with authority. They see that he speaks from conviction, and is continually uttering the words of his great Master. There is boldness with modesty, conscience with mental penetration, zeal with prudence, fervor with dignity, faith with rigid reason, promptness with deliberation, amenity with stern resolve.—*Rev. E. E. Adams.*

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*The following paragraphs are mostly from "The Pulpit a Civilizer," by the same author.

The Sufferings of the Wounded Rioters.

The reports of parties familiar with the facts go to prove that the rioters received a terrible flagellation at the time of the late outbreak in New York. Not a tithe of the victims found their way to the hospitals for medical and surgical treatment. Many of them were killed, and carried away secretly in crates and boxes, and buried in the country. Large numbers of the wounded are suffering at home, afraid to have the facts stated that they received a part of their just punishment while participating in the recent riot. Broken heads, scratched and bruised faces, bayonet and gunshot wounds, in certain neighborhoods, show how sure and vigorous were the blows that put down the riot. Some of the victims who were slightly wounded begin to show themselves in the street; and the reader cannot fail to notice the unusual number of men and boys with their arms in slings, their eyes black and bloodshot, their faces cut and spotted with plasters, their heads done up in bandages. Some will be cripples for life, some insane, some idiotic, and some will go to their long home in the church yard. Just now there is a vast deal of suffering among these rioters. They meet with no sympathy from decent people. No public meetings are called to raise funds for their benefit. They tremble at every footfall on the stair, thinking that some representative of justice is after them; and if they have a spark of conscience left unquenched in their bosoms, the reflection that they wantonly destroyed the property of unoffending citizens, and wickedly imbrued their hands in the blood of innocence, must add to their sufferings.—*New York paper.*

WONDERS OF SLEEP.

In Turkey, if a man fall asleep in the neighborhood of a poppy-field, and the wind blow toward him, he becomes narcotized and would die, if the country people, who are well acquainted with the circumstances, did not bring him to the next well or stream, and empty pitchers after pitchers of water on his face and body. Dr. Appeheim, during his residence in Turkey, owed his life to this simple and efficacious treatment. Dr. Graves, from whom this anecdote is quoted, also reports the case of a gentleman thirty years of age, who from long continued sleepiness was reduced to a complete living skeleton, unable to stand on his legs. It was partly owing to a disease, but chiefly to abuse of opium, until at last, unable to pursue his business, he sank into abject poverty and woe. Dr. Reid mentions a friend of his, who, whenever anything occurred to disturb him, soon became drowsy and fell asleep.

A student at Edinburgh, upon hearing suddenly of the unexpected death of a near relative, threw himself on his bed, and almost instantaneously, amid the glare of noonday, sunk into a profound slumber.—Another person reading to one of his dearest friends stretched on his deathbed, fell asleep, and with the book still in his hand, went on reading, utterly unconscious of what he was doing. A woman at Hamadt slept seventeen or eighteen hours a day for fifteen years. Another is recorded to have slept once four days. Dr. Macknish mentions a woman who spent three-fourths of her life in sleep; and Dr. Elliotson quotes a case of a young lady who slept for six weeks and recovered. The venerable St. Agustine, of Hippo, prudently divided his hours into three parts—eight to be devoted to sleep, eight to meditation, and eight to converse with the world.

Maniacs are reported, particularly in the eastern hemisphere, to become furiously vigilant during the full of the moon, more especially when the deteriorized rays of its polarized light are permitted to fall into their apartments: hence the name of lunatics. There certainly is greater proneness to disease during sleep than in the waking state, for those who pass the night in the Campagna di Roma inevitably become infected with its noxious air: while travelers who go through without stopping escape the miasma. Intense cold produces sleep, and those who perish in the snow, sleep on till the sleep of death.

OUR passions are like convulsive fits, which though they make us stronger for a moment, yet leave us much weaker afterwards.

THE MINISTER'S WIFE.

BY AMANDA M. HALE.

Parson Dunn was the minister of Huxton. Do you know Huxton? It is a beautiful old country-town hidden away among the mountains, in the greenest of green valleys, close upon the banks of a rapid stream. Unfortunate stream! that once had nought to do but dance along over the stones all the live-long day, with no heavier burden than its charming Indian name; but having one day, by an ill chance, caught the eye of a wandering manufacturer, one of those disagreeable utilitarians who look upon the world as a vast workshop, it was straightway hemmed between stone-banks and thrust back by an immense wall of masonry, over which, in its frantic eagerness to be free, it dashed itself into a million crystaline fragments. The birds that for a hundred years had swung their nests upon the elm-tree free boughs that overswept the pellucid water, fled aghast at the sound of chisel and spade and hammer.

A long brick mill had run up to its third story before the people of Huxton fairly understood what was about to happen. For, in truth, it was a sleepy old town, drowsing away the sweet summer afternoons under the shade of great trees, and snugly shut in, in winter, by the monster snow-drifts that choked up the valley. So quiet you might almost fancy yourself in a monastery; green and still and fragrant as Arcadia.

But the people! you should have seen them on a Sabbath morning. The old church stood on the highest spot in the village. It was terribly cold in winter, for the rude winds swept around it at their will. It was correspondingly warm in summer, for not a shade-tree or shrub was there to break the force of the sunshine. I fancy the builders of the church would have considered the transplanting of a tree an unwarrantable interference with the arrangement of Providence. However that may be, there it stood, isolated and bleak and defenseless, and up the hill, in winter's cold and summer's heat, Parson Dunn had toiled for ten dreamy years.

A quiet, earnest man, a dreamer, and yet a worker, pure as a child and unworldly, fond of books and flowers and birds, but abashed and disconcerted at the presence of strangers, and most remarkable of all, shy and painfully embarrassed in general society. Of course he was a bachelor. How should it be otherwise? When Parson Dunn was first settled, Huxton grieved over his bachelorhood. But time accustoms one to all things. Speculation on the subject had long since died away, and Parson Dunn would have been left to plod on his solitary way in peace, had it not been for the manufacturer aforesaid. In his wake came swarms of Irish, square-shouldered, heavy of gait and strong of arm. Then there followed—just as in the geological periods a higher form succeeds a lower—respectable American operatives, more or less intelligent, but all, as Miss Semantha Perkins remarked, with souls to be saved. Suddenly Parson Dunn's congregation was quadrupled. Now, pray, who was to go out among these new-comers and gather them in? Who was to serve as a nucleus of society? Who was to mould the heterogeneous fragments into a compact body? Who was to be president of the sewing-circle, directress of the Band of Hope, and manager of all things in general? Who was to ask the new people to tea, to get up Christmas-trees for the children, and receive all the confidences of all the parish? Who but the parson's wife? Alas! the poor lady was lying *perdu* in the future.

It would never do. Huxton, the quiet, somnolent, old-fashioned town, might get along with a bachelor-minister, but not Huxton, the smart, enterprising, business village, which already saw in itself a possible Lowell.

Presently it was discovered that some of the new people were already talking of making up a new church.

All primeval Huxton was in a blaze. What, suffer a new church to get a foothold in the staid old town—and all for the want of a minister's wife? Never! Mr. Dunn must be spoken to.

It must not be supposed the parish resolved that its minister should marry without suggesting a helpmate; no indeed. There was Semanthy Perkins—Deacon Perkins sister, who had kept house for him ever since his wife died; but she was a little old, and tastes differ so. There was Widow Docem; Doctor Docem's widow's temper was not sub-acid, as Semanthy's undeniably was. There was no paucity in Huxton of suitable ladies, young, old, or middle-aged; whichever the Parson might choose the parish had made up its mind to be satisfied with.

It was decided that Deacon Perkins should go and speak to Parson Dunn on the subject. But "the best laid plans of mice and men gang aft agley." The whole race of Perkins' had been a hard, sour, and coarse-grained race; but a delicate, fine natured woman had been given to Deacon Perkins, and Ruth's mother lived again in her child, the now grown up daughter of the Deacon's.

How shall I describe this girl Ruth; she was the admiration of the village in her childhood, and the vexation of her aunt. She tried to teach her to sew, but Ruth escaped into the woods and fields, and came home with the handkerchief, which had been given her to hem, tied up by its four corners and full of mosses and flowers and bits of curious stones. She essayed instruction in the culinary art, but Ruth's restless eagerness to investigate causes instead of seeking results, almost drove her aunt to distraction, and in despair she turned her out of the kitchen.

It ended in the child's being permitted to spend her time as she chose, and learn what best suited her. At twelve, Ruth was a tall, slight girl, with large, brown eyes, that looked as if they were exploring futurity, tangled, curly hair, that, do what she would, could never be made to lie smooth, and a complexion whose pure whiteness is not often matched. She had learned all that the district school could teach her, and read all the books that had come in her way, not a large collection, but very miscellaneous in its character, ranging from Rollin's Ancient History to the Arabian Nights. In Deacon Perkins's own house there was not a single book save the Bible and Fox's Book of Martyrs. These the child read and re-read, till the poetry of the elder Scriptures and the saintly heroism of the early Christians became blent with her own nature.

Just at this epoch Parson Dunn came to Huxton. Ruth listened to him in wonder and reverence. Here was a man who really was what Ruth had dreamed of being.

One day Parson Dunn was startled by a low rap at his door; there stood Ruth calmly, yet timidly, and she could scarce command her voice as she said,

"If you please, Mr. Dunn, I came over to see if you would be so good as to teach me."

Parson Dunn looked at the earnest face that shone out from under the green sunbonnet a full minute, and then mechanically reiterated, "Teach you?"

"Yes, sir. Father said I might learn, as I couldn't do anything else, if you would be so good as to let me. Father said he supposed you hadn't anything to do."

Parson Dunn opened his eyes in amazement, but waiving the question of leisure, he said, with awkward kindness:

"What do you wish to learn?"

"Everything. I don't know anything except reading, writing and arithemetic—what I learnt at school."

The parson was perplexed. It looked like a joke, yet there was no mistaking the earnestness of the grave, confiding face that looked up in his own. How could he teach her? What could he teach her? Why, the Latin Grammar, of course, and Cæsar, and Nepos, and Virgil, and in due time, logarithms and navigation. That was what he had learned, and it never occurred to him that a young lady required a different course. So the system was inaugurated, and the next winter Ruth's brown eyes strove by the firelight, to discover the relations between x, y, and z, or, with eager interest, followed the adventures of the exiled Trojans. Parson Dunn threw open his library to her, and Ruth read with loving impartiality, treatises on original sin, and the plays of the English dramatists. Nothing came amiss to her craving intellect. Doubtless by some occult process the useful was assimilated and the worthless cast out.

Ten years passed, and now the parish was resolved that its minister should marry. I do not know if Ruth was interested in this notable scheme. A private trouble of her own occupied her thoughts at that time. During all the long evenings of the preceding winter, Ruth's employments had been liable to a serious interruption. This was the visits of one Moses Fletcher, a young farmer in the neighborhood. He used to come in soon after tea and sit the whole live-long evening, looking at Ruth, and talking to Deacon Perkins and Aunt Semantha; and Ruth, not to seem discourteous, was forced to lay by books and drawing, and knit, an employment not much to her taste.

"I'll go over this very evening and talk with Brother Dunn," said the deacon. And at a suitable time, when the oxen were fed and the cows milked, he started. But on the threshold he met Moses Fletcher. "Good evening, Moses, walk in. I was going over to the parson's, myself, but Semantha and Ruth 'll be glad to see you."

"Thank you, deacon, but seeing as I've met you out here, I may as well speak to you about Ruth and me. You see mother is getting old, and father's pretty stiff with rheumatiz, and I've been thinking, that if Ruth's agreeable, we'd better be married this spring, if you're willing."

"O! ah! well!" exclaimed the deacon, very much surprised, but not at all displeased. He had long thought it would be an excellent match, particularly as Ruth was not so smart as some girls, for Moses Fletcher's father owned the finest farm in Huxton, and Moses himself was a shrewd, capable fellow.

"I've no objection—none in the world, and Ruth, I dare say, will be agreeable," said the deacon, finally. "Come in and see her." And he ushered Moses into the room where Ruth was sitting, and betook himself to the kitchen to tell Miss Semantha the news. Miss Semantha was one of those equable persons who are not likely to be excited even by a sudden convulsion of Nature, yet even her moderate surprise had scarcely found expression, when the front door was heard to shut with a loud and emphatic bang. Moses was seen to hurry past the kitchen window, and the next moment Ruth came out of the sitting-room, pale and trembling with excitement.

"Why, child—why, Ruth, what on earth has happened?" said the deacon.

Ruth's lips quivered for an instant before she spoke.

"O, father, how could you send that man to me wishing me to marry him?" And she burst into uncontrollable sobbing.

"Ruthy—Ruthy, don't cry, child, don't! It wan't any harm for him to ask you as I know of," said the deacon, who was really kind-hearted. But Miss Semantha, feeling, doubtless, that discipline is always to be maintained, interposed,

"Ruth, you are speaking very improperly to your father. I don't know what you have against Moses Fletcher. He is one of the most respectable young men in town, and you're not likely to get a better offer, I assure you."

"And there ain't no better land on the intervale than Moses Fletcher's," suggested the deacon.

"I have nothing against Moses," retorted Ruth, roused to indignation, "but I am not of his kind. We are as far apart as the poles. It makes me angry—I shudder, to think that he, low-minded, coarse—" and Ruth broke down again in sobs.

"Indeed! Really, what a conceited miss we have here," said Miss Semantha, scornfully. "Moses Fletcher is good enough for you, Ruth. Indeed, I'm only surprised that he should have fancied you."

"Aunt, aunt! What can you think of me? I would die sooner than marry Moses Fletcher," said Ruth, shaking from head to foot in a storm of emotion, and shamed through all her nature at the thought of such an alliance.

"Ruth, Ruth!" the deacon shook his head solemnly. "That all comes of learning. You've got too many ideas in your head. The Bible says 'children, obey your parents,' and, Ruth, it's my wish you should marry Moses Fletcher. He is a steady young man, and will be a good provider, and I should like to see you well settled before I die."

Ruth melted at this appeal, but at the same time it would have been impossible to express her abhorrence of the worldly inducements set before her. Ruth had no power to make her father understand her fine scorn of his maxims of worldly wisdom, and she at once desisted from the attempt.

You may imagine that little scene so discomposed the deacon, that he was by no means in a suitable frame of mind to labor with Parson Dunn.

The next evening, however, Deacon Perkins was on his way to Parson Dunn's domicile before twilight had quite gone.

Of course he was cordially welcomed. Deacon Perkins sat down in the easy chair and looked around the room. Something struck him as wanting—he could not well have told what—yet the happy thought came to him that he might introduce his subject best by accident, as it were.

"You look very comfortable here, parson. Though the parish has never been able to pay a large salary you seem to get on very nicely, and I've been thinking you would be a great deal more useful if you was to get married." Having plunged *in medias res*, the deacon, without noticing his auditor's look of astonishment, rushed on.

"You see, parson, these people who have come in here in such a crowd, have always been used to having a minister's wife, and they've got a notion that it makes things seem more sociable like. And they might take a fancy to get up a new society when they could fix things to their minds. Now if you was to get married—" Here he accidentally glanced at the minister.

"Why, parson, excuse me. I'd no idea—"

Parson Dunn took a turn or two across the floor. There had risen before his eye, while the deacon was speaking, a vision of a long-buried face, that years ago, in its innocent beauty, faded into the land of shadows. He came back and sat down at the deacon's side.

"You are quite excusable, deacon. I'm sure you mean anything you say in kindness. So my people think it is time the parsonage had a mistress?"

"That's it, parson, and I put it to you as a sensible man, whether it wouldn't be a good deal pleasanter if there was somebody here to make things homelike?"

"Doubtless," murmured Mr. Dunn, letting his eyes fall musingly upon the fire.

"That's the sense of the parish it appears to me, and there aint no want of suitable partners. There is the Widow Docem," the deacon was quite incapable of understanding the look which flitted across the parson's face. "She is a neat, tidy sort of a woman and would keep things straight. And then if you don't incline that way, there is—others. In fact, I think you would find a plenty."

"Thank you!" The parson looked infinitely amused. "I will promise to take the subject into serious consideration."

"That will do. Nothing more could be asked. Nobody could expect you to make so serious a change without long and solemn deliberation. I was coming down here last night, but Ruth got into trouble and I couldn't."

"Ruth! In trouble?" Parson Dunn's face had suddenly kindled.

"Women are so unreasonable," continued the deacon, shaking his head as he stated the mournful fact. "There's Ruth has a chance to marry Moses Fletcher, a nice, steady young man as there is in town, and one of the best farms, but she is as set against him as she can be. I can't help thinking, parson, it all comes from too much learning. I don't think it does girls any good to educate 'em too much. It puts notions into their heads."

"What is Ruth's objection?" asked Parson Dunn in a low tone.

"She says he aint good enough for her. Now, parson, I think a sight of Ruth, but I can't help seeing that she aint smart like Lorindy Brown for instance. And then she has such a shy, still kind of a way—though in that she's just like her mother. But Ruth's a good girl. I wish you would talk to her, parson. She would pay attention to what you'd say. She has a great liking for you."

"Has she?" softly.

"I think now that'll just be the thing," said the deacon, brigthening up as he rose to go. "Semantha and I are going over to Northampton to-morrow, and if you come over, you can have a good chance to talk to her. I hate to vex the girl myself."

"Yes, I will come," said Parson Dunn, gently.

Deacon Perkins went home feeling quite sure that Ruth would be brought to her reason; and he put Miss Semantha in a buggy the next morning and set off with a light heart.

The morning sun was shining into the windows of the sitting-room when Parson Dunn came to keep his appointment. The room was low and large, and the walls were blackened with smoke, and yet it looked vastly pleasanter than his own, for instance, though that was as fresh and bright as new paint and recent paper could make it.

The parson counted up its attractions. First, there was a flower-stand with mignionette and roses in blossom. Fragrant oleandsrs and hyacinths and heliotropes were there. In the window was hung a pretty moss-basket, with long sprays of the purple blooming coliseum-ivy pendant from its sides. A few simple engravings in cone frames did what they could to hide the walls. Looking from them to Ruth, he could not help thinking what an illuminating presence she was.

She was in a neat print dress—for this was in the days when one could afford such luxuries—and her fingers deftly went up a long seam—Miss Semantha's stint. Ruth was accustomed to the parson's oddities, so she only looked up and smiled from time to time, at her silent visitor.

"Ruth, your father wanted me to come and see if I could persuade you to accept your lover—Moses—" He stopped. The face of Ruth was crimson, and her eyes flashing. "So I told him I would come," continued Parson Dunn.

"*Et tu brute*," was in Ruth's heart, and she dared not trust herself to speak.

"Will you not marry Moses Fletcher, Ruth?"

"No!"

"Why not?"

Ruth's indignation overcame her sense of pain.

"Will you marry Aunt Semantha or Widow Docem, Mr. Dunn?"

"No!"

"Why not?"

"Because I love you, Ruth."

"Ah, Ruth! toiled with your own weapons. You may well sit down and hide your face in your hands. Yet not long. You need all the sunshine of this new joy, for Aunt Semantha will be home presently, and it is a question whether she will think you fit for the minister's wife. There was no fear of the deacon's objecting. Even with him respectability outweighs pelf.

"I think the disparity of years is too great—too great, altogether," said Widow Docem, with amiable regret. "My late husband, Dr. Docem, was only one year my senior, and we always said the difference was what it should be. I never knew such a marriage to be a happy one."

But the Widow Docem was a false oracle. As the years went by in sunshine and shadow, and Ruth developed in the congenial atmosphere of her own home, learning to do distasteful and humble services in the spirit which magnified them into noble works, as the minister grew genial and practical and courageous, the parish confessed that Parson Dunn and the deacon's daughter were admirably suited to each other.

HINT TO MOTHERS—SPEAK LOW.

I know some houses, well built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning till night, and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it, and it lasts for life—an incurable disease. A friend has such a neighbor within hearing of her house when doors and windows are open, and even Poll Parrot has caught the tune, and delights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross tones quicker than parrots, and it is a much more mischievous habit. Where mother sets the example, you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do any thing they are bid; while many a home, where the low, firm tone of the mother, or a decided look of her steady eye is law, never think of disobedience either in or out of her sight.

O mothers, it is worth a great deal to cultivate that "excellent thing in a woman," a low, sweet voice. If you are ever so much tired by the mischievous or wilful pranks of the little ones, *speak low.* It will be a great help to you to even try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. Read what Solomon says of them, and remember he wrote with an inspired pen. You cannot have the excuse for them that they lighten your burdens any; they make them only ten times heavier. For your own, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, would they remember a harsh and angry voice. Which legacy will you leave to your children?—*N. Y. Chronicle.*

LETTER TO A YOUNG COLLEGIAN.

There is nothing you need so much now as travel. Travel is to the raw graduate what shaking is to the medicine. The direction, "well shaken before taken," is reversed. Your education is labelled, "well shaken after taken."

Traveling, when not at the expense of any other obligation, is of incalculable consequence to an educated man; of incalculable consequence to any man, indeed. I have seen men achieve enormously with no other education.

There was once a boy. He was an incorrigible blockhead. Schooling went into him no more than rain into a tin roof. Not birch, nor menace, nor promise of sugar-plum and pony had any effect upon that leathern skull. Even so much as the spelling-book was beyond him. His schoolmaster turned him over in despair to his parents. His parents, in equal despair, quit worrying with him. One day they sat talking about the dull boy, and his uncle said, "I'll tell you what to do with him?"

"What?"

"Travel him."

His father said, "I will."

From that time, for a long time, the father never went abroad without the son. The result was prodigious. By degrees the boy awoke, the cloud upon his intellect passed away, his tongue was loosed, his eyes lighted up, his countenance was transfigured, as he grew up he grew sharp, quick, energetic, and at manhood led the street in business efficiency, money-making, and knowledge of mankind.

Traveling saved him, made him. But for traveling he would have matured as he sprouted, a ninny.

The educative power of traveling might be easily analyzed. Why it is so educative is not difficult to demonstrate. But why make a problem of what is so self-evident—so on the surface, so legibly written upon a million of faces. Traveling, this mixing with men, this simple letting yourself be carried about, with eyes and ears open, is all the education that some persons have, and very valuable, admirable friends they are, too. They earn money, and irradiate the world with it. They carry vast loads of trust, of hard and cunning work. They are presiding executive spirits often.

Now, if traveling is so much to those who have no other education, how much more is it to those who have every other education—essential elementals, contents of books, who are educated as to habitual reflection, mental industry, intellectual economy, and scrupulous conscience. These are they who are ripe for traveling, who can digest it, who can carry into it the discriminating and appreciating eye and ear, who can exhaust its groaning, creaking storehouses of inestimable erudition.

In the case of ninety-nine out of every hundred of theological graduates, you will say as you sit under their Commencement "pieces," That young man wants kneading. Worldly and mischievous people want to pull the young saint's ears, to pummel him over the head, to trip him up, open a battery of jokes on him, to take him by the nape of the neck, and shake off the eggshells that adhere to his hair.

This feeling is engendered by the asparagus aspect of the graduate. The very adjustment of his apparel, and the hue of his complexion, indicate unsophisticatedness, juvenility and femininity as to flesh and blood affairs.

True, this is unavoidable in such an one at such a period. But it does not continue unavoidable. Here is the remedy, Travel. The young fellow has obtained one-half his education, let him set about the other half. He has the Greek "root of the matter in him," let him secure the American "root of the matter." I recommend that he immediately mount the train and travel to the bottom of his purse, and when that fails let him foot it. Anything, anything, my young brethren, to get all the side cyphering rubbed off the slate, to get the sophomorical scholastic shed, to get the scaffolding pulled down and carried out of sight, to get the classics, and mathematics, and theology, and metaphysics, and logic, and rhetoric, thoroughly mixed in with the brow-sweat of the shop and field, the buying and selling of hardware, and dry-goods, with all the morally hazardous, out-door, every-day, bread-and-butter affairs of this human existence.

Plain people object to education only when they see nothing but the education. Education in its place, means to an end, a foundation, a tool, a weapon, an instrument, no rational objection can be raised against. It is this abuse of education that the unlettered fret at, this making it a chief end, this stopping with it, this tendering it unmixed, pure, to the patient who misses from it the medicinal gospel ingredient, and drinks the insipid stuff with indifference, or pushes it from him with disgust.

How are Euclid, Blair, and Stuart, to help you in the preaching of the gospel? By furnishing you the acumen and application that will enable you to grasp the gospel. Your Freshmanic mastery of Davies ensures your mastery in mature years of St. Paul.

It is evident that they who obtrude their learning are only half learned. The absent half is learning of men, learning as to human nature, its axioms, obstacles, motives, rules of life, etc. This half is obtained by observation, by travel, by association, contact with, by going in among men and things.

You can better do without the college than the crowd. As to usefulness in the pulpit, better never look inside of a book than never inside of a man. The dead book is a lever to move the live bosom with. But look inside of both, and you are complete, symmetrical, equipped, educated.

During the next ten years of your life see all of the world that you are able to. And you will be able to see a good deal more of it than you now imagine. Resolve that during the next ten years you will call upon all your fellow-beings, and find out what they are driving at.

Spend your vacations on the wing. Go to a new spot every summer. Hive up a new community every year. Exhaust your own country, then every other country. Idleness is not recreation—idleness is a sin. A vacation spent on an exhausted spot is a vacation spent in idleness, spent in vain. You have not a moment to lose. "Strike while the iron's hot." Hurry up the better half of your education. You have only learned how to learn—now learn. Take the torch of the gospel, and go down into the vast untrodden recesses of the human soul.—*Baptist Register.*

THE PACIFIC

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☞ We would remind the friends of THE PACIFIC that Towne & Bacon have the largest Printing Office in the State, and their continued favors will be thankfully received and promptly executed.

THE LAW OF NEWSPAPERS.—1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions. 2. If subscribers order the discontinuance of their papers, the publishers may continue to send them until all arrearages are paid. 3. If subscribers refuse or neglect to take their papers from the office to which they are directed, they are held responsible till they have settled the bill and ordered the paper discontinued.

Attempt to Print a Perfect Book.

"Whether such a miracle as an immaculate edition of a classical author does exist," says one, "I have never learned; but an attempt has been made to obtain this glorious singularity, and was as nearly realized as is perhaps possible—the magnificent edition of *Os Lusiades of Camœns*, by Don Jose Sauza, 1817. This amateur spared no prodigality of cost and labor, and flattered himself that, by the assistance of Didot, not a single typographical error would be found in the splendid volume. But an error was afterwards discovered in some of the copies, occasioned by one of the letters in the word Lusitano having got misplaced during the working of one of the sheets. It must be confessed that this was an accident or misfortune, rather than an erratum.

The celebrated Foulises, of Glasgow, Scotland, attempted to publish a work which should be a perfect specimen of typographical accuracy. Every precaution was taken to secure the desirable result. Six experienced proof-readers were employed, who devoted hours to the reading of each page; and after it was thought to be perfect, it was posted up in the hall of the university, with a notification that a reward of fifty dollars would be paid to any person who could discover an error. Each page was suffered to remain two weeks in the place where it had been posted, before the work was printed, and the printers thought that they had attained the object for which they had been striving. When the work was issued, it was discovered that several errors had been committed, one of which was in the first line of the first page. The Foulises' edition of classical works are still much prized by scholars and collectors.

WOMEN AS TEACHERS.—Every well educated girl feels perfectly conscious that, under favorable circumstances, she can conduct upon an average, nineteen of her twenty little pupils into an honorable existence. Give her a strong arm for discipline, and a wise head for authority, and her labors fix a divinity upon the face of society. I believe in the infinite susceptibility of children, and also, in the almost omnipotence of woman's influence, their natural teachers; and that there are no evils in society, however deep, which may not be greatly diminished by a wise application of their powers. A highly cultivated woman is God's antidote for sin and suffering.—*T. B. Wait.*

SPEAKING OF OTHERS.—"In a mixed conversation," says the pious John Newton, "it is a good rule to say nothing to the disadvantage of any person, without a just cause." The same writer says again: "I was once in a large company where very severe things were spoken of Mr. W., when a person [illegible] Lord was [illegible] edification [illegible] never knew [illegible] by what [illegible] This was [illegible] has been [illegible] since."

THE PACIFIC.

SAN FRANCISCO,

Thursday Morning, October 1, 1863.

Notice.

The office of the Pacific is removed to No. 30 Government House, northwest corner of Sansome and Washington streets.

The Trustees of this paper, are:
Rev. Dr. Anderson, of the Synod of the Pacific.
Rev. E. B. Walsworth, and Cyrus Palmer, of the Synod of Alta California.
Rev. G. Mooar, and Dr. J. W. Clark, of the General Association of California.

Responsible Editors:
Rev. W. C. Anderson, D. D.,
Rev. E. B. Walsworth,
Rev. G. Mooar,
H. S. Brooks.

Associate Editor
Rev. S. V. Blakeslee.

Editorial Contributors:
Rev. E. S. Lacy
Prof. M. Kellogg,
Rev. J. D. Strong,
Prof. I. H. Brayton,
Rev. A. Williams,
Rev. A. W. Loomis.

The Trustees desire, again to call the attention of the friends of the Pacific, to the aid which they must render us, in making the financial basis of the paper, firm and reliable. This can be done readily, by sending from each locality, as large a list of subscribers, as can possibly be obtained, with an immediate remittance of the money. The paper, for its support, relies mainly upon what it receives from its subscription list. If the Pacific, in its present spirit and aims, now commends itself to its former, and present friends, will they not rally to its help?

The Associate Editor, Rev. S. V. Blakeslee, is authorized to make collections in all parts of the State.

The General Association of California.

The regular Annual Meeting of the General Association of California will be held in the First Congregational Church of San Francisco, Thursday, October 8th, at 9 o'clock A. M.

The annual sermon will be preached by the Rev. W. C. Bartlett, of Santa Cruz, on the evening of the same day.

J. H. Warren, Registrar.

N. B.—All Congregational churches in the State are entitled to a represention in the General Association of, at least, two delegates from each church.

Synod of the Pacific.

The Synod of the Pacific will meet in Calvary Church, San Francisco, Tuesday, Oct. 6th, at 7½ o'clock P. M., and will be opened with a sermon by the Rev. Henry R. Avery, the last Moderator. Statistical reports of Presbyteries to be presented at the opening of the Synod.

Albert Williams, Stated Clerk.

The Synod of Alta California.

The Synod of Alta California will meet on the first Wednesday of October (the 7th), in the Howard Street Church, San Francisco, at 7½ o'clock P. M. Sermon by the Moderator.

E. B. Walsworth, Stated Clerk.

The Children and Youth of California.

A much valued correspondent and friend of the Pacific has reminded us that a few words concerning the manifold temptations which beset the youth of our State would be particularly appropriate at the present time. The *Bulletin*, too, has called attention to the subject, and many intimations public and private, show that the question is awakening much interest at present.

It is not surprising that we have hitherto neglected our young people. A few years since a child, or even a very young person, was somewhat of a curiosity. Until quite lately very few parents brought their children here, even for a temporary sojourn; none, not even the most sanguine, dreamed of bringing them up and educating them here. Now the face of affairs has changed very materially. The streets of this city, and of the cities of the interior, are thronged with youth of all ages, from the little children just fairly able to run, to the conscious youth or maiden about to enter the unknown, dangerous, alluring world.

In many respects the provision which has been made for the education of the young of this State is most complete. The mere educational department of our public schools is unexceptionable. The triumphs of mental arithmetic, geography, and object teaching, no mind not prejudiced in favor of time-honored pedagogueism could dare deny but mere school knowledge or smartness is not all that is requisite, nor is it even the most important element in the education of the young. Their *moral* culture is of infinitely greater consequence, and in this we deeply regret to state the parents and teachers of California are most lamentably deficient. We could give no better illustration of this fact, than the general indifference which prevails in regard to the most public and glaring immoralities, the profanity which meets the ear at almost every street corner, which we never remember to have seen publicly checked, even in a single instance. How different is this to the condition of affairs in some of the older States or in Europe. How often have we seen even a trivial offence of the kind promptly punished on the spot, the young sinner or Sabbath-breaker being soundly castigated by some venerable, white-headed old gentleman, such as in those days used to delight in carrying the most limber of canes, peculiarly adapted to that special purpose. But, alas! the race of "silver heads" appears to have departed. It is years since we have seen one of the venerable and resolute old gentlemen, the terror of evil-doers. Nor does it appear likely, indeed, that we shall ever see them here. Popular opinion would not endorse such summary justice; some ruffian would surely interpose, and we would almost question whether a single California parent would frankly thank the old gentlemen as we have heard them thanked in other and less favored lands. And it is just here, in our opinion, that one great difficulty lies. Parents complain that their children are not obedient, but they are not determined to exact obedience, still less that it shall be exacted by anybody but themselves. Those who pride themselves the most upon the strict government of their household are generally contented as long as *they* are obeyed, and even feel rather flattered when their children prove intractable to everybody else. The result of this is obvious. The children obey as long as the father or mother is in sight, not one moment longer. If Mary, or Anne, or any about the premises complain, the children know that these complaints will not be attended to, or that if they are they can escape punishment by falsehood or prevarication. The very first principle in the education of children should be to make them respectful and obedient to any older person than themselves. A failure in this respect should be visited by instant correction, and if any indiscretion has been committed by their seniors, it should be alluded to and reprehended privately. The want of this salutory discipline we look upon as the cause of nine-tenths of the crying evils of which we complain. As things are at present, no gentleman, still less a lady, dares to correct a child or a youth on the streets. If they did they would be insulted by the children and abused by the parents into the bargain.

It may be charged that we do not meet the question in thus descending to "first principles." "It is concerning the youth that we are anxious. The children we can manage very well." We would reply, manage your children and the youth will not prove unmanageable. One of the *Bulletin's* correspondents alludes to the case of a young man whose father believed him to be a very model of excellence. Yet the youth indulged nightly in habits of the grossest immorality and dissipation. To the eye of the parent he was a model son; to the eye of others, a dissolute vagabond. How much of this might have been saved if he had been taught to submit to the control and listen to the advice of others besides his parents, we leave to the common sense of all.

A still greater drawback to the judicious training of children in California is the criminal delight which some ignorant or malicious people take in teaching children vicious or immoral habits. Many families in the city, and in our interior towns, are so situated that it is almost impossible for them to keep their children out of the streets. Many homes have no yard room, or if any, so little that there is no room for the children. San Francisco is particularly unhappy in this respect. Under these circumstances there is a constant struggle in the mother's mind. If the children are confined to the house, they pine and fade; if they are allowed to run out of doors, they contract evil habits. For months at a time the little things are imprisoned under the stern determination that health, strength, everything shall be sacrificed rather than they suffer contamination. Then when the health really does fail, the mother relents. One evil is certain; the other may perchance be avoided, and so the little ones are suffered to run. One would think under all the circumstances that their innocence and helplessness would prove a protection even from the most vicious. Is it so, or is it not true that we daily encounter men base and degraded enough to contaminate the little friendless ones. We have seen children of the tenderest age taught to smoke, and chew, and drink, and swear,—the tongue that could scarcely lisp trained to take its Maker's name in vain. Children are daily lured to the bar-room and billiard saloon, and there contract habits that never can be eradicated by the most strenuous efforts of their parents or of themselves. In the country this state of things is as lamentable as in the city. There is scarcely a town in the interior but has some prodigy of vice—the pet of gamblers and drunkards—the horror and pity of all who know what the end must be.

We think that no language can sufficiently condemn these wretches who, not content in the indulgence of their own vices, still take a fiendish delight in the contamination of mere infants. Unfortunately, too, it is always the brightest and most precocious children which are selected as the victims; they are petted and caressed until the harvest appears in due season when even their tutors cast them off as they feel the venom of the sins which they have nurtured into life.

In the present brief article we have simply touched upon the subject. Its importance it is impossible to exaggerate and we shall devote the first convenient opportunity to a further and more comprehensive consideration of the question.

The Recent Sabbath Convention.

The Sabbath Convention at Saratoga, early in August, was well attended. Certainly the readers of Essays before the Convention were men, whose character and eloquence are such as of themselves to attract a thoughtful audience. Essays were read by Dr. Henry B. Smith, Dr. Mark Hopkins, and Dr. Philip Schaff. We may be sure that when such men take hold of the Sabbath question, it will be discussed in a manner unsurpassed. We should be glad if these Essays, when printed, could be placed in the hands of the men of influence in our California public life. Especially is it fortunate for the Sabbath cause that Dr. Schaff, a German by birth and education, and perhaps the most learned of American Theologians, should adopt and defend the "Anglo-American idea of the Sabbath." Thoroughly German in his affinities, his position on this subject must predispose his countrymen to sit in more candid judgment on the question.

There are other signs that the truly religious and sober men among our great German population are disposed to give a cordial hand of help to save us from the public profanation of the Lord's Day. In the later and most judicious efforts made by the Sabbath Committee of New York, it was as surprising as it was grateful to see the true-heartedness with which the best portion of the Germans seconded those endeavors.

May this fresh effort of the friends of the Sabbath enlist still more widely the interest of all who love the Lord of the Sabbath day.

Southern Clergymen.—Rev. James H. McNeill, recently one of the Secretaries of the American Bible Society, who was from North Carolina, and, soon after the capture of Fort Sumter, resigned his office at the Bible House and returned to the South, entered the rebel army and was dangerously wounded at the battle of Gettysburg, where he held the commission of Lieutenant-Colonel.

Editorial Visits.

NEVADA AND GRASS VALLEY.

These large mountain towns have enjoyed from early years a very uniform amount of business prosperity, and more than is usual in the mountains of moral, social and religious advantage. As a central point of trade for a great mining section, and also as the county seat, Nevada has always been the place of the greatest business, and also of the greatest population, while Grass Valley has taken the lead in quartz operations in the State, possessing in its immediate vicinity great numbers of valuable ledges, the working of which has given rise to a beautiful town, next the largest in the mountains. In '50 we saw Nevada, a large, stirring, business place; and here met the people in divine worship in their first gathering in the first house ever built in the mountains as a temple of the Most High. It was a large building, made with posts stuck upright in the ground and covered with split clapboards or shakes, without floor or seats, except logs for the ladies to sit upon; the men generally sat upon the ground. The house was well filled and perfect attention appeared to be given while we attempted to address them from "And the children of Dan set up the graven image." Subject: Immigrants a religion; the tendency of religion to fix the characters and determine the destinies of a people and the kind of religion the immigrants to California need. From that time the people of Nevada enjoyed the preaching of the Gospel steadily every Sabbath so far as we know to the present. The first house was for the Methodists. The next year the Rev. Mr. Warren, Congregationalist, came and settled here, organized a church, awakened interest enough for a second building to be put up, and labored here in the ministry with great acceptance for seven years, when he asked to be dismissed, and went below to engage as editor of the Pacific, leaving among the people the kindest remembrance of him for his faithfulness, as evinces to us by the many inquiries after his welfare and present field of labor. The present pastor of this church is Rev. Mr. Cummings, to whose ability and christian faithfulness all attest by expressions of lively interest. We learned from this pastor one thing of value perhaps to other ministers, and the occasion was from a conversation that arose casually respecting a short paragraph in the Pacific as to his preaching on the second coming of Christ. The paragraph conveys a wrong impression. Mr. Cummings was in the habit of preaching connected consecutive sermons as more easy for himself and more beneficial to his hearers. Hence he had pursued the following order of discourses: The prophecies referring to Christ's incarnation, his appearance, humility, character, temptation, ministry, transfiguration, suffering, betrayal, trial, execution, resurrection, ascension, intercession, atonement; its necessity, character, benefits, both conditional and unconditional, the gift of the spirit, extension of christianity; agencies in this work, the Bible, the ministry, the church to be continued till Christ's second coming, this advent, the condition of the world and church at that time, etc. At this point in the course is Mr. Cummings at the present. But he designs to go on choosing the events to transpire at Christ's second coming, viz: the resurrection of the righteous, change of the living righteous, their ascent to meet Christ, destruction of the wicked, burning up of the world, new heavens and new earth, restraint of satan, millennium, second resurrection and final judgment. This is only one series of sermons designated, while others specified are also planned as well for the highest improvement of pastors as also for the people. We are confident that it is vastly better for all parties that sermons should have a natural connection rather to be on haphazard, isolated subjects, which, being infinite in number, often perplex a minister no little in making his selection, while both his previous state of intellect and feeling are unsuited by preparation to help him in unfolding the subject selected.

Here also the Methodists have always had a large, flourishing church and congregation, but this minister changing yearly, we cannot give their names. The Methodists, South, used also to have a flourishing society, but they have dwindled away to nothing. The Baptists have also had a church that bid fair for usefulness and members, but the late death of their able and esteemed pastor, Rev. Mr. Brierly, appears to be an almost irreparable loss to them and the people. The Episcopalians have organized and put up a church building, but being without a rector, have no worship. The Romanists have a large building for worship, and weekly service.

The centre of the town is occupied by continuous building houses, but in all the outer streets the buildings are embowered in fruit orchards and vines, with door yards and gardens all glowing with flowers and ornamental shrubs.

GRASS VALLEY.

About four miles south of Nevada is Grass Valley, of the greater extent, but less compactly build, and still more abounding in fine shades, fruit trees and ornamental gardens. It is also quite a city of churches, seven of which are open each Sabbath for divine worship—the Congregational, Methodist Episcopal, Methodist, South, Disciples, Episcopalian, African and Romanist. The Sabbath we spent here seemed a quiet, pleasant one, more like the Sabbath of a civilized christian people than is often found in California. And the large, intelligent congregation meeting habitually in the first church mentioned to listen to the able administration of the Gospel of Jesus Christ, by the Rev. Mr. Frear, seemed indeed like an assemblage of worshipers in New York State or New England. These mountain towns and congregations are becoming more and more important, and the churches planted among them are not likely to fail in the course of years as at first many supposed; but increasing in all real prosperity, surrounded by the most romantic of scenery, and seeming all that is involved in the idea of pleasant homes, they are to endure through all generations and become leading powers in the land. We should not think to leave them had we a regular field of labor and a home among them.

S. V.

Editorial Notes.

It is significant, that while the increase of immigration at New York up to August was 50,338, there was a falling off at Quebec of 1,244 in the same time. What do the masses think of the stability of the American Union? These figures tell us.

—Prof. E. D. Sanborn, of St. Louis, has been elected in the place of Prof. Brown, of Dartmouth College; and Prof. Charles A. Young, of Western Reserve College, has been chosen Professor of Mathematics also at Dartmouth. It used to be the fashion to call New England men West; but lately the East is calling her Western sons home again.

—We find, in the London *Times*, that the number of paupers in the Lancashire district, in November, 1861, before the cotton famine, was 36,085; during the "maximum week," December, 1862, 249,815; during the first week of last August, 124,179. Various emigrant aid societies are engaged in sending out the poor to Canada and Australia.

—The Central Relief Committee, of Ireland, received £29,756, of which the Irish immigrants in the United States contributed £20,742; most of this latter was contributed for the sake of bringing the destitute to America.

—The Bishop of London has inaugurated a scheme of raising $5,000,000 for the evangelization of London in ten years. He gives $1,000,000 himself, and the Marquis of Winchester $50,000.

—The Esmeralda *Star* claims that Aurora is of higher altitude than any other California or Nevada town—7,648 feet above the sea level.

—The Pope of Rome has made himself heard on one very important point. Clergymen must not grow their beards. This is the Bull on the subject:

It has come to the years of the Pope that there are clergymen in some of the dioceses of Bavaria who, led by the spirit of innovation, or rather thoughtlessness, wish to introduce again the antiquated custom of growing the beard, and who, by their example, wish to induce others to do likewise. Whatever might be said with respect to former centuries, it is perfectly well known that the modern church discipline disapproves of this custom; and if such an innovation were to be allowed, this could only be done by the Supreme Pontiff of the church. The latter, however, is all the more unwilling to permit the same innovation, as in these sad times but too many are led astray by new things, as one innovation brought on another very easily. The authorities of the dioceses are commanded not only to see that these beards are forthwith removed, but also that the unity of rule and the complete identity within the Roman Church, with respect to dress and shaving, are not broken again.

—Mr. Nutting, of Oorfa, Turkey, gives the following account of his church in that place. The planting of such a church is indeed the sinking of a deep well in the moral desert of the world:

As fast as I have thrown the burden (of supporting their own institutions) on the people, they have borne it, and with cheerfulness and increasing ability. This year, since January, they have here in Oorfa paid promptly the salary of their native preacher, though he is not yet ordained as their pastor, and the church has numbered only 14 members and the congregation about 200—assessing it, and the support of three school teachers, according to ability. Thus there is no delinquency; everything is paid up promptly. They have also paid half the cost of a place of worship in Germish, and part of the support of an evangelist, though as yet there is no congregation gathered there. The word of the Gospel has also sounded out to all in the surrounding region from here to Serooj, Bozova, in more than a dozen villages, without a cent of help from abroad. Two weeks ago eight persons, four of them males, were received into the church, which now numbers 22 working christians, meeting every Friday for a private church prayer-meeting, and including seven hopeful young men, who are receiving instruction with a view to becoming ministers of the Gospel, unsupported by foreign aid. Of these, only one receives aid from abroad. The others are all self-supporting, and never expect any support aside from what the congregation may give.

To Presbyterian Churches.

Dear Brethren:—Fearing that you may forget it, I wish to call your attention to a resolution passed by the last Synod of Alta California, requesting each church in its connection to take up a collection for a Synodical Fund, to defray the expenses of the members. The importance of attending to this in season may be urged by many good reasons besides these three: 1st. It is the only equitable method of providing for these expenses, taking *some* of the burden from those brethren whose expenses are largest, and whose churches at the same time are least able to bear them.—Ro. 15: 1.

2d. It should be understood, (which is not generally understood) that these annual gatherings are meetings of, and *for the churches*; and not mere personal or professional congregations.

3d. Anything tending to increase the interest of the churches in these gatherings, and to secure a fair attendance of *ruling* Elders, ought to be welcomed. For such reasons let no church fail in this duty, and if one be chosen of the brethren "to travel with this grace," as Paul suggested to the Corinthian church, so much the better. Your servant, who is also

An Elder.

Bibles Asked from the South.—At the last meeting of the Board of Managers of the American Bible Society, a letter was read from Richmond, Va., asking a grant for the Sunday School Board of the Southern Baptist Convention, and 25,000 Testaments were cheerfully given. This is an encouraging fact—showing that our Southern brethren are willing to ask and receive the Word of God from those who love them and it.

RELIGIOUS INTELLIGENCE.

Pacific Ministers and Churches.

The valuation of the Protestant churches of San Francisco is given at $282,415, of the Roman Catholic churches $380,900, of Jewish religious organizations $35,800.

Dedication of the Howard Street M. E. Church.—On Sabbath last the Howard Street Methodist Episcopal Church was dedicated. The occasion was a most interesting one, and we congratulate our brethren of that denomination in having so beautiful an edifice to dedicate to the Lord. In our estimation it is one of the most tasteful church buildings in this city. That the beauty of the Lord dwell within its walls, and pastor and people be most eminently blessed, is our most earnest prayer.

—A telegram from Los Angeles announces that the Ladies' Festival, for the completion of the Presbyterian church in that city, came off on the 21st September, and was generally attended. Vastly less important items than this are printed from the telegraphic dispatches. The readers of the Pacific will be glad to see that there is Presbyterian life at that Southern outpost.

—Rev. Mr. Pratt, of the Samoan Islands, is preparing a grammar of the Samoan dialect.

—Rev. S. C. Damon publishes in *The Friend* an historical discourse, delivered by him, at Honolulu, on the twentieth anniversary of the restoration of the Hawaiian flag.

The Eastern Churches.

Congregational.

Twenty-four revivals during the current year have been reported among the Am. Home Missionary churches in Northern Illinois, with 518 hopeful conversions.

—Rev. S. D. Cochran becomes pastor at Grinnell, seat of Iowa College.

—The little band of members in the Colchester Church, Vt., after struggling hard several years to maintain their organization, have received, by a revival, about 30 members, nearly their resident number.

—Rev. Mr. Manning, of the old South Church, Boston, after a severe attack of typhoid fever, is recovering.

—The first installation in the limits of the Grand Traveste Association, Mich., was at Elk Rapids. Rev. L. G. Warren was installed.

—Henry Bullard, son of the honored and lamented Dr. Artemas Bullard of St. Louis, becomes pastor at Wayland, Mass.

—Columbia College has doctorated Rev. Matson M. Smith of Bridgeport, Conn.

—The Pacific Church, New Bedford, Mass., is to be renovated within.... The Third Church, Biddeford, Me., are erecting a new house.... The North Church, Portsmouth, N. H., gets a new bell, 2,600lbs. weight.

—Rev. C. Rice of Conway, Mass., goes to Danvers in the same State.... Rev. T. V. Haynes, formerly of the Free Will Baptist denomination has been approbated by the Piscataqua Association, N. H.

—Rev. H. M. Gates, after spending many years of pioneer life in Iowa, has been installed in that very quiet town, Barkhamsted, Conn.

—The Belleville Church, Newburyport Mass., has been greatly blessed by a recent revival. Many have already united with the Church.

—The corner stone of the Pilgrim Fathers' Memorial Church was laid in London, July 22d, by Benjamin Scott, Esq., Chamberlain of London. The house is to be built for the Southwark Church. This Church is the lineal successor of that which was organized by Henry Jacob in 1616. It sent several members to New England among the Pilgrim Fathers, one of whom, Richard Scott, was an ancestor of Benjamin Scott.

Presbyterian.

Resignation of Rev. Dr. Rankin.—A meeting of the congregation of the 42d street Presbyterian church was held July 9, 1863, to take into consideration the request of their pastor, Rev. E. E. Rankin, D. D., to unite with him in asking the Presbytery to dissolve the relation heretofore existing between them.

The meeting was fully attended, and strong expressions of affection and esteem uttered in regard to Dr. Rankin, but the latter stating that their regard for him would be expressed by uniting with him in his request, the following resolutions were unanimously adopted:

Whereas, At the request of the Rev. Dr. Rankin, pastor of this church and congregation, this meeting has been called for the purpose of considering his request to unite with him, in asking the Presbytery with which we are connected, to dissolve the relation now existing between us, therefore

Resolved, That this meeting appreciating the reasons assigned by our pastor, for seeking to be released from the duties of a position which he has now filled more than 13 years, with a good degree of usefulness and success, and while regretting the circumstances that have occasioned this request on his part, and still feeling an undiminished interest in his welfare, and also trusting that Heaven's blessing may rest on his labors, in whatever field he may fulfill the remaining portion of his ministry, we now agree to unite with him in asking a dissolution of our present relations.

—The Rev. E. C. Sickels, late of Kirkwood, Mo., having received a unanimous call from the Presbyterian church in Dixon, Ill., was installed as their pastor, at a meeting of the Presbytery of Rock River, held in Dixon, June 17th. Rev. E. Erskine preached the sermon; Rev. Jacob Coon delivered the charge to the pastor, and Rev. J. H. Dickey, the charge to the congregation. At the same time Rev. Messrs. Merritt, S. P. Dillon, and J. H. Vannuys, Licentiates, were ordained to the full work of the Gospel ministry. The Church in Dixon had become vacant by the removal of Rev. W. W. Harsha, their late highly esteemed pastor, to the South church in Chicago. The Rev. Mr. Sickels enters his new field of labor under favorable auspices, and with most encouraging prospects of success in the Master's vineyard.

—Mr. George Washburn, who is under appointment of the A. B. C. F. M., as missionary to Constantinople, was ordained on 29th ult., by an Ecclesiastical Council assembled for the purpose, at Middleboro, Massachusetts.

Ordination.—At a special meeting of the Presbytery of North River, held at New Hamburgh, Dutchess county, N. Y., July 28th, Mr. J. H. Scofield, a member of the last class of Princeton Theological Seminary, was ordained to the work of the Gospel ministry and installed pastor of the Church of New Hamburgh. Rev. S. H. Jagger, of Marlboro, Moderator, presided, proposed the constitutional questions, and made the ordaining prayer. The sermon was preached by Rev. F. R. Masters, of Matteawan—from Gal. 6: 14: "God forgive that I should glory save in the cross of our Lord Jesus Christ."

The charge to the pastor was given by Rev. A. S. Gardiner, of Cold Spring, and the charge to the people by Rev. John Lowrey, of Wappinger's Falls. The services were well attended, notwithstanding the busy season of the year, and the occasion was one of solemn and grateful interest to all.

Death of Sylvester Woodbridge, D. D.—Died, at New Orleans, June 30th, Rev. Sylvester Woodbridge, D. D., pastor of the Second Presbyterian Church of that city. He was a native of Massachusetts, and a graduate of Andover.

A good man in Israel has fallen; one truly great in goodness—great in the humility of a wise and contrite heart. Dr. Woodbridge leaves four sons and one son-in-law ministers of the Gospel, all now settled over congregations. His family are his eugolists, and they are a noble comment on this remarkable man.

—Rev. J. L. Lyons, missionary of the A. B. C. F. M. at Sidon, Syria, arrived with his family in the steamer *City of New York*, on the 25th. Mr. Lyons returns for the benefit of his health, and will reside at present at his father's, in Montrose, Pa.

—Rev. W. J. Hoge, D. D., formerly associate pastor of the Brick Church, New York (Dr. Spring's) was with Lee's army at Martinsburg, and preached the funeral discourse over the remains of Gen. Semmes.

—The Rev. Alexander Henry, who for some months past has been supplying the pulpit of Mr. Hoyt, of the First Church of Louisville, has been appointed, together with his wife, missionaries to India. They expect to sail on the 25th of August.

Miscellaneous.

The Republic of Liberia.—Cheering news has reached us from the young Republic of Liberia, in Western Africa. All departments of business are prospering, especially the culture of coffee and sugar. The election of Daniel B. Warner as President, and James M. Priest as Vice President, has been already announced. The newly elected officers enter upon their duties in January next, and coutinue in office for two years. The President elect was born near the city of Baltimore, Maryland, on the 19th of April, 1815. His father obtained his freedom one year before Daniel was born, and removed with all his family to Monrovia, arriving there by the brig Oswega, May 24th, 1823. He was elected a Representative in 1847, and was chosen Speaker of the House of the first Legislature of the Republic. Since then he has been twice Secretary of State. In 1859 and in 1861 he was elected Vice-President, and has now been chosen President of the Republic. He is an honest, industrious, and high-minded man. He has served honorably in the militia and navy of Liberia, successfully engaged in trade and commerce, and is a member of the Methodist Church. He planned his own ship yard, and has built several vessels, navigating the waters of Liberia.

The College of Liberia has opened with three Professors and nine promising students. There are also eight students in the preparatory department. The building has residences for two Professors, and rooms for twenty-four students, with halls and rooms for public purposes.—*N. Y. Observer.*

Death of Dr. Gray.

We regret to record in our columns this week the death of H. M. Gray, M. D. He had borne a prominent part in this city from an early date, and had won a large circle of friends, who mourn his premature death.

Dr. Gray was a native of New York. Some few years since his father paid a visit to him in this city, and while here was called by his Master to render his soul to him that gave. The funeral took place at Dr. Anderson's Church, as did that of his son's on Sabbath last.

Being a member of the fraternity of Masons, of Knight Templars, as also of the Pioneer Association, the procession at the funeral was very large and imposing. The Rev. Albert Williams, Chaplain of the Pioneers, preached the sermon, and then mid thousands of spectators the mortal remains of Dr. Henry M. Gray were carried to their last resting place.

Opposition Steamers.

Editors Pacific:—Not long ago we sent you a short article, in which the probabilities of the continuance of the Nicaragua line of steamers were discussed, and arguing that appearances indicate permanence. Soon after that article was published the news came abroad that said line had been bought off, thus seeming to set aside all our arguments. But time has shown that this report was unfounded, and that the *Moses Taylor* was only laid up for repairs. It now appears that she is positively to sail on the 3d of October, and that the *America* is already on her way to this coast, to run in connection with the *Taylor*, thus making semi-monthly trips. In our previous article we state that the permanence of this line depended more on the people of California than upon the proprietors of the line, showing that if they made it pay well it would assuredly become a permanent affair, and closed up with the inquiry, "Will they do?" We wish now to say a few words with reference to that question. Will the people of California sustain the Nicaragua line? If they will only consult their own interest we feel assured that they will do so. And why? Because it is a matter of economy. The Opposition has put the fare at moderate figures, varying from $50 to $150. When the Opposition is off, the old line fare ranges from $105 to $266. To persons of moderate means here is a motive for supporting the new line. But we are told that we can go on the old line when the Opposition is on just as cheap as on the new, and have better accommodations. The first part of these assertions we grant. But to *whom* are we indebted for this fact of cheap fare? Is it to the benevolence of the old line? By no means; but to the fact that we have an opposition to bring down the high prices. As to having better accommodations on the Panama line we are not so ready to admit the assertion. In the mere matter of crossing the Isthmus, that line has perhaps somewhat the advantage. But in the matter of good fare and kind treatment, if we can believe those who have tried both, the advantage is on the other hand. But suppose it were otherwise, the difference in the rates of fare is enough to enable one to endure a few privations, should it be necessary to do so. The plea that we can go just as cheap on the other line, and hence we will do it, is the plea of blind selfishness. It is the plea which kills oppositions and leaves us to the tender mercies of extortional monopolies. If the people of this State, who have suffered so severely at the hands of the old line, will look to their own interests and those of the community, the Opposition will go well loaded at all times. Let this course be steadily pursued, and the Nicaragua line will soon become as permanent as the Panama. By this course we shall ultimately have two lines which will be well supported, while they will operate as checks upon each other so far that our people can have good accommodations, and still travel at reasonable rates. *Will they do it?*"

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Thoughts on Faith—a Reality.

Editors Pacific:—Well do I remember that it was the custom of my sainted mother to take me when a child into her little room and kneel down with me, and in that consecrated spot invoke the blessing of God in whom she believed and to whom she had dedicated me in baptism, and upon whose covenant promises she relied that he would hear her prayers in my behalf, and keep me from the snares of an evil world, and lead me in the path of virtue and religion, and thus by her godly example and teaching did she make the impress of religious truth upon my mind which was never to be effaced. And when I stepped from beneath the parental roof to take a clerkship in a neighboring city, (which my father had obtained for me by virtue of a recommendation from the good minister of our village) and to occupy a place with the whirling multitude of life's great thoroughfare, to buffet with the temptations of a sinful world, the injunctions of my mother were to fear God and keep his commandments, and such had been the influence of her holy life and early instructions that I dare not do wrong, for I felt that her very spirit surrounded me, and when temptation assailed me, the thought that I should grieve my mother if I yielded restrained me. She was my guardian angel. But, alas! by a few years contact with thoughtless associations, whose mothers had perhaps never taught them the fear of God, and by the immoral influence of my employer, whose sole aim was self-gratification and money making, my mind was gradually contaminated and I became wayward in life's follies like my companions. Let employers ponder the responsibility that devolves upon them as to the influence they exert upon clerks and apprentices whom they receive under their care. Let them remember that they are expected to take the place of their parents so far as to be not only their employers, but the guardians of their morals. But instead of this, they usually care only for their services and use them to attain their own selfish ends; and it is not uncommon that by the ungodly influence of their lives many young men have sunk into degredation and ruin, and then been thrust out upon the world because they are no longer worthy to fill a place of responsibility. Let such employers beware lest they bring upon themselves the just indignation of heaven for a betrayal of moral trust.

Through all the years of my impenitency the thought that my mother's prayers were daily ascending to heaven in my behalf made me feel as if a pursuing angel was following in my footsteps and calling after me "stop! stop! Never did I engage in thoughtless gaity but when I sought my lonely pillow the remembrance of her teachings haunted me like a reproving spirit. Did I break the Sabbath and neglect the house of worship, the admonition of my mother to always go to the house of God and keep that sacred day sounded in my ears like the voice of heaven. Thus I lived through many years of misery the most wretched of mortals. In vain did I seek refuge in infidelity. I tried to find peace in Universalism, but was driven from one refuge of lies to another, finding no comfort in either until the Almighty laid me on a sick bed with a dangerous disease, and I stood upon the brink of the grave and looked into its dark abyss; but in that dismal hour, while life was suspended as by a thread, a wrestling spirit prevailed with high heaven, and the sinner's foot which had well nigh slipped was rescued from death, and life came slowly back again to vigor, and from that testing bed of sickness a soul was aroused to consciousness of sin against God for years of disobedience and the rejection of his stirring spirit. And then it was I sought the house of prayer, and never shall I forget that eventful night, never forget the passage of Scripture from which that holy man remarked on that occasion—"Ephriam is joined to idols; let him alone." He said perhaps some sinner present had been often entreated to accept of Christ, but had resisted the spirit of God for years, perhaps had despised the offers of mercy, had closed his eyes against the strongest light until he deserved the

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just indignation of heaven, and this was perhaps the last time that his spirit would ever call him, and he was ready to say he was joined to idols, let him alone. Trembling seized upon me. I thought it was all spoken to me; the man of God must certainly know my case. My very being was in agony. I felt that it was as the voice of God to me for the last time, and when it was said, "Let all who feel that they are sinners, and desire to seek the Saviour, and have an interest in prayer, arise and then kneel," oh! what a momentous moment to me. I fell upon my knees, a stricken rebel, trembling before God, and in agony of spirit cried: "God be merciful to me, a sinner." An arrow had been shot through my heart from the Almighty's quiver. That holy man sought me and asked me of my state of mind. I told him I had a *praying mother*. Tears rolled down his face as he gave me kind counsel, and from that night he followed me with christian instruction, and took a place in my affections never to be forgotten. He was God's instrumentality in my conversion. I went from that consecrated place, and through many days of sorrowing repentance did I wrestle with the angel until the burden fell from my back and I stood out in the clear light of a redeemed sinner *saved by grace*. And what think you was the first desire of my heart? Ah! it was to seek my mother and convey to her the joyful tidings that her prayer had been answered and her faith had triumphed. I hastened on my journey, and under the same roof from which I had near ten years before departed with the parental blessing, I prostrated myself before my parent, with the exclamation, "Oh, mother, I am converted!" Tears of holy joy mingled in silence; it was a moment too sacred ever to be forgotten. That, Messrs. Editors, was *faith!*" And that same faith, springing from the heart of that holy woman and a christian father, witnessed its full justification by seeing all their children brought into the kingdom of heaven; and then after a few more years they were gathered like a full ripe shock of grain into the heavenly garner, and now the glorified spirit of my departed mother seems ever to shed its radient lustre over my pathway like the pillar of cloud by day and of fire by night. The remembrance of her holy life throws around me still a hale of light, and I love to wander back in my thoughts to my childhood and to that little room which holds a sacred place in my memory. I love to trace back my boyhood's life and hold converse with my thoughts of parental affection until I shall be permitted to bid adieu to earth, and join the spirits of my earthly parents to dwell with them around the Saviour's throne forever.

THINKER.

GLEANINGS HERE AND THERE.

Dangers of Prophecy.

The following predictions were published in the letter of the London *Times* correspondent at Richmond, Virginia, on the 19th of May last:—"Your readers will be prepared for the abandonment of all hostile enterprises on the part of the Federals against Vicksburg or Port Hudson. It is certain that Vicksburg and Port Hudson are practically impregnable, that Grant's army is melting away like a snow-wreath, and that Port Hudson is not likely to be again attacked from below, or Vicksburg from above. Does any one believe now that there is the smallest chance that these mighty efforts of the Federals will eventually be crowned with success? Never will the day dawn, when the words 'Vicksburg has fallen,' will thrill the Northern heart with exultation and delight."

Andover Seminary.

The Theological Seminary at Andover celebrated its 55th annivresary. The Rev. S. C. Bartlett, of Chicago, Illinois, was elected to the Professorship of Sacred Literature. Professor Egbert C. Smith, of Brunswick, Maine, was inaugurated as Professor of Ecclesiastical History. The sermons and addresses during the week were by the Rev. F. M. Barber, of South Danvers; President Stearns, of Amherst; the Rev. E. B. Webb, of Boston; Bishop Clark, of Providence; and the Rev. Dr. Massie, of England. Professor Park has sailed for England, for a year of travel and recreation.

Remarkable Preservation.

At the distruction at Callao, in 1747, no more than one of the inhabitans was saved, and he by a providence the most extraordinary. This man was on the fort that overlooked the harbor, going to strike the flag; when he perceived the sea retreat to a great distance; and then swelling mountain-high it returned with great violence. The people ran from their houses in terror and confusion; he heard a cry *miserere* rise from all parts of the city, and immediately all was silent; the sea had entirely overwhelmed it, and buried it forever in its bosom; but the same wave that destroyed it, drove a little boat by the place where he stood, into which he threw himself and was saved.

Consumption of Wool.

The consumption of wool in the United States during the past year has been unusually large, amounting, in the aggregate, to some 120,000,000 pounds. The quantity of raw material required for army supplies alone, during the past year, is estimated at 50,000,000; for the navy, 1,000,000; for civilians wear, 65,000,000, and the amount required to replace cotton, formerly incorporated to a much greater extent in mixed fabrics, 10,000,000 pounds.

"Interesting" Discourses in Richmond.

Among the "Sabbath Notices" in the Richmond, Va., *Despatch*, is the following:

"The fourth of the series of interesting discourses, will be delivered on Sunday morning, at Bethel Meeting House, 25th street, Union Hill. Subject: The Northern States of America the most likely location of the Lake of Fire and Brimstone, in which the Beast and the False Prophet will be tormented."

A Farmer For A Substitute.

The Richmond *Whig* contains an advertisement in which "a farm of two hundred and thirty acres, in Hanover, is offered for a substitute." To this the *Observer* says:

After this offer is accepted, we expect by-and-by to hear that Gen. Meade has taken both the farm and the substitute.

SARZA.—We have long supposed this celebrated drug had come to be an exploded humbug, but we are assured by those skilled in the healing art, that not the Sarsaparilla itself is to be blamed for this conclusion, but the miserable worthless preparations of it that have been palmed off upon the community—preparations which contain about as much of its virtues as they do of gold dust. It is a commercial fact that almost all of the Sarsaparilla gathered in the world is consumed in the old countries of Europe, where the science of medicine, has reached its highest perfection, and where they know the best what to employ for the mastery of disease. Hence we are glad to find that we are now to have a compound of this excellent alterative which can be relied on, and our community will not need be assured, that any thing Doct. Ayer makes, is worthy of their confidence. He has been for years engaged in eliminating this remedy (see adv'g cols.) designing to make it his "*chef d' ouvre*" which should add the crowning glory to his already enviable reputation.—(*American Celt, New York.*

MARRIED.

In this city, September 25th, by the Right Rev. Bishop Kip, Captain Ilorium Arkelmestiltorff to Caroline Otis Thompson Peters, daughter of the late Dr. Joseph Priestley Peters of New York and Hebron, Conn.

In this city, August 31st, by Rev. E. S. Lacy, Andrew J. McCabe to Mary Ann Harkin, both of San Francisco.

In this city, September 15th, by Rev. E. S. Lacy, Nathan J. Street to Caroline C. Williams.

In this city, September 16th, by Rev. E. S. Lacy, John W. Woore, of Virginia City, to Annie Collins of San Francisco.

In this city, September 28th, by Rev. E. S. Lacy, John Schott to Adelia B. Kimball, both of San Francisco.

At the Occidental Hotel, September 28th, by Rev. E. S. Lacy, Putnam C. Dart to Hester A. Barrett, both of San Francisco.

In this city, September 28th, at the Powell street M. E. Church, by the Rev. J. H. Wythe, Jacob Milburn to Elizabeth Watson.

In this city, September 25th, by the Rev. J. Rowell, George Anderson to Jennie Southwood, both of this city.

In this city, September 27th, by the Rev. J. M. Buehler, Otto Boye of Hanover to Bertha Kropp of Oldenburg.

In this city, September 24th, by Rev. Albert Williams, I. M. Blood to Susan E. Keniston, both of this city.

In Oakland, September 26th, by Rev. Geo. Mooar, Charles H. Kelton, of Watsonville, to Elizabeth J. Pratt, of Oakland.

In Danville, September 22d, at the residence of the bride's father, by the Rev. T. M. Johnson, Jesse Bowles to Mattie, youngest daughter of William Mendenhall, both of San Ramon Valley, Contra Costa county.

In Marysville, September 21st, Leonard Scheer to Phillipina Koch.

In Douglas City, Trinity county, September 17th, John J. Kellogg to Martha Brooks.

In Stockton, September 21st, E. J. Williams to Mary A. Dandrum.

In Stockton, September 21st, W. J. Rassel to Anna Seat

In Stockton, September 21st, Joseph Leveque to Mary Agnes Mahoney.

In Stockton, September 25th, Luther Anderson to Betsey E. Hobson, both of San Joaquin county.

At Ellington, Conn., by Rev. Thomas K. Fessenden, (assisted by Rev. N. H. Eggleston, of Stockbridge, Mass.) Rev. Martin Kellogg, of Oakland, Cal., Professor in the College of California, to Miss Louise W., daughter of Hon. John H. Brockway of Ellington.

DIED.

In this city, of congestion of the brain, on the morning of September 24th, Dr. Henry Martyn Gray, a native of New York, aged 42 years.

In this city, September 23d, E. R. Barnes, of Gold Hill, N. T., a native of Courtland county, New York, aged 32 years.

In this city, September 22d, Harvey Hyde, a native of Albany, New York, aged about 58 years.

☞ Albany and Buffalo papers please copy.

In Oakland, September 25th, Latitia, wife of M. M. Wheeler of Marysville.

In Nevada, September 20th, Ann Bryson, aged 35 years.

In Stockton, September 19th, John C. Childs, aged about 25 years.

In Placerville, September 21st, James Brown, aged 26 years.

In Mokelumne Hill, September 13th, Louis Cambessedes, aged 36 years.

At the Champlin House, on the Carson road, September 20th, James H. Scott, of Grass Valley, in the 28th year of his age.

At Princeton, Mariposa county, September 18th, T. J. Landreth, aged about 34 years.

In Middletown, Connecticut, August 25th, Caleb A. Adams, formerly of this city, and partner in the firm of Adams and Marks.

In Georgetown, September 23d, Amanda J., wife of R. W. Ash, aged 21 years 7 months and 11 days.

In Auburn, September 20th, Wm. Corey, aged about 39 years.

In Ione City, September 22d, B. W. Bateman, aged about 35 years.

At Honolulu, September 7th, after three days illness, Asher Henry, infant son of Dudley C. and Mary Louise Bates, and grandson of Henry Channing Beals of this city, aged 8 months and 21 days.

In Sacramento, September 23d, Davidson Murray, a native of Ohio, aged 45 years.

In Sacramento, September 27th, James Casey, printer, formerly a member of the Typographical Union of this city.

In Petaluma, September 26th, suddenly, of disease of the heart, Mrs. Ann May, wife of Samuel May, aged 62 years.

In Virginia City, September 28th, Mrs. Kate A. Ward, wife of John M. Ward, Jr., formerly of this city, aged 23 years.

At Rarontoga, South Seas, June 9th, Rev. William Howe, for many years agent for the London Missionary Society in Tahiti and minister of the Bethel Chapel, Papeete, aged 61 years.

OAKLAND
FIRE INSURANCE AGENCY.

INSURANCE EFFECTED IN THE
PACIFIC INSURANCE COMPANY
OF
SAN FRANCISCO.

Capital......................$750 000.

STOCKHOLDERS personally responsible, agreeable to the laws of this State.

INSURANCE

Effected in this Company against LOSS or DAMAGE by FIRE, on all kinds of insurable property in Oakland, Alameda County, on the most favorable terms, by
WILLARD LEONARD, AGENT,
Corner Broadway and 10th street, Oakland, and corner Front and Clay streets, San Francisco.
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HARDWARE
AND
MINING TOOLS
CAN BE BOUGHT ON THE MOST
FAVORABLE TERMS,
OF
HOOKER & CO.,
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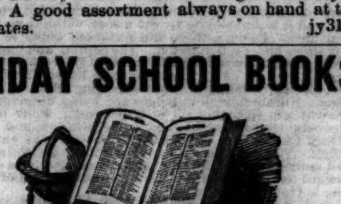

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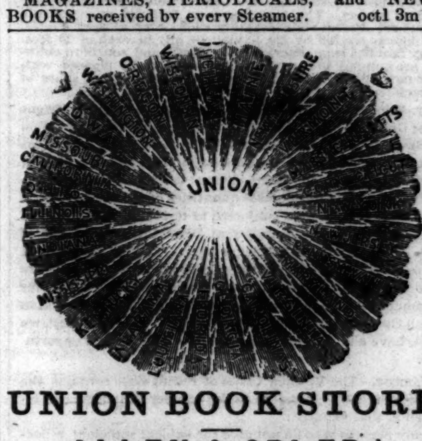

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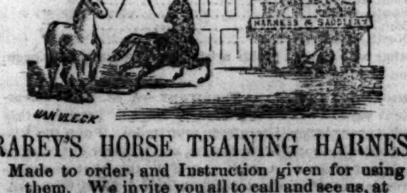
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J. H. BLETHEN..........................Commander,
Will be despatched for
SAN JUAN DEL SUR,
From Mission Street Wharf, at 9 o'clock, A. M., on
SATURDAY......................OCTOBER 3d, 1863
Connecting at GREYTOWN with the favorite and fast Steamship **ILLINOIS**, 2,500 tons.

The Moses Taylor, since her last trip, has undergone the most extensive repairs. Her decks have been extended forward and aft; cabins enlarged, refitted, and repainted throughout—making her accommodations equal to any steamer on the ocean.

Every arrangement has been made by the Central American Transit Company for transporting passengers across Nicaragua in a few hours.

For further information or passage, apply to
I. K. ROBERTS, Agent,
sep10 No. 407 Washington st., opposite Postoffice.

SUMMER ARRANGEMENT.

ON AND AFTER FRIDAY, MAY 1st, the favorite and fast running steamer SOPHIE McLANE, Chas. Thorne, Master, will leave Broadway Wharf DAILY, (SUNDAYS excepted) at 2 P. M., connecting at Alviso with the stages.

For Santa Clara, San Jose, Gilroy, San Juan and Watsonville.

and through to SANTA CRUZ on same day.

Returning, leaves Alviso DAILY at 7 o'clock A. M., connecting with the Stages that leave San Jose and Santa Clara at 6 o'clock.

Through Tickets will be furnished on board.

Stages will also connect daily to and from the Warm Springs.
an16 J. WHITNEY, JR., President.

PACIFIC FOUNDRY
AND
MACHINE SHOP,
First St., bet. Mission and Howard.

Important improvements and additions have been made during the past winter to this already extensive establishment, so that we are now enabled to offer greater facilities for the manufacture of machinery than any other establishment west of the Rocky Mount

Our list of Patterns it is well known is the most complete and extensive, embracing every variety of improved machinery in use on this coast.

We have on hand and make to order,

High and Low Pressure Engines
Both Marine and Stationary.
QUARTZ MILLS
Of every description, including many new and important improvements.
STAMPS AND DIES,
Made of Iron imported expressly for this purpose vastly superior to any other in use.
MINING PUMPS OF ALL SIZES.
FLOURING MILLS,
Gang, Sash, Muley and Circular Saw Mills
Car Wheels and Axles of all dimensions,
Building Fronts, Horse Powers, Smut Mills, Boiler Fronts, Windmills,
Together with all kinds of Iron and Brass Castings Furnished at short notice.
Quartz Screens of every degree of Fineness,
Made of the best Russia Iron.

We would call especial attention to our new and improved STEAM AMALGAMATOR, which for capacity and effectiveness, we are confident will far surpass any in use.

☞ Steamboat work promptly attended to.
feb20 GODDARD & CO.

Miners' Foundry and Machine Works,
First Street, between Howard and Folsom,
SAN FRANCISCO.
HOWLAND, ANGELL & KING,
MANUFACTURERS OF
Machinery and Castings of all Kinds,
Quartz Mills, Flouring Mills, Saw Mills, Sugar Mills
AND
Sugar Refinery Machinery, Tanks, Pans, etc.,
Quartz Grinders, and Paint Mills, Shingle Machines,
Steam Engines and Boilers,
STEAMBOAT WORK AND HEAVY FORGING,
Amalgamators,
All the different kinds in use, and some just introduced.
STEAM AMALGAMATING PANS,
Suited to all the various processes for extracting
SILVER.
Mining Pumps, Retorts, and everything connected with Mining.
Cast and Wrought Iron Pipe, Water Wheel Castings, Reaction, Turbine, Central Discharge, and other kinds of Water Wheels.
Machinery for Reducing and Amalgamating Ores, Made in sections, so they can be packed.
Every Description of Castings, Iron or Brass.
HOWLAND'S ROTARY QUARTZ MILLS,
Small sized Stamp Mills and Amalgamators, complete for Prospecting.

☞ Our Patterns are all new, made within the last three years. We claim to belong to the PROGRESSIVE age, and ignore "Old Fogyism" in Machinery, and aim to IMPROVE every new machine or Pattern we get up.
feb26 HOWLAND, ANGELL & KING.

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And Iron Works.
HINCKLEY & CO.,
MANUFACTURERS OF
Steam Engines, Quartz, Flour and Saw Mills; Cast Iron Fronts for Buildings, Mining Pumps, and all kinds of Machinery, Amalgamators, Etc.
Nos. 47 and 49 First street,
Between Market and Mission, San Francisco.
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GOLDEN STATE IRON WORKS
No. 19 First street, San Francisco.
WILL FURNISH CASTINGS AND MACHINERY OF ALL KINDS.
ALSO,
Genuine White Iron Shoes and Dies,
PALMER, HANSCOM & CO.

TO QUARTZ MINERS.
KNOX'S IMPROVED
AMALGAMATING PAN,
WITH
Palmer's Patent Steam Chest.

THE ABOVE COMBINATION SECURES the most complete amalgamation of the precious metals of any process now known.

By it steam is introduced in the most effective and economical manner, while it is peculiarly adapted to the catching of floating gold and silver, known to be otherwise lost.

Made exclusively by
PALMER, HANSCOM & CO.,
Golden State Iron Works,
Nos. 19 and 21 First street, San Francisco.

The public are informed that Letters Patent have been granted the undersigned upon steam chest false bottoms, for the inside of Amalgamating Pans or Tubs, and are cautioned against making, buying, using or selling the same without his consent.
jan29 W. A. PALMER.

Chestnut Street Female Seminary.

PRINCIPALS—MISS BONNEY AND MISS DILLAYE.

THE TWENTY-FIFTH SEMI-ANNUAL SESSION will open at 1615 Chestnut Street, Philadelphia, on Wednesday, September 10th. Particulars from circulars to be found at 1415 Taylor street.

SAN FRANCISCO REFERENCES.—Rev. D. B. Cheney, Rev. C. Wadsworth, D. D. my15

THE FARM.

THEN AND NOW.

I know not if the days gone by
Have been more purely spent,
Yet this, I know, they seemed more bright,
More pleasant as they went;
And hope was tinged with such fair hue,
That future hours seemed fraught
With beauty, and with happiness
These hours have never brought.

I know not if the smiling skies
Were then more dear to me,
And yet they do not seem so fair
As once they seemed to me.
The sunlight sparkles on the stream,
As when as I was a child,
Yet cannot now beguile my thoughts
As they were then beguiled.

How far it seemed—that narrow bound
Where earth and heaven meet!
Ah! childhood's fancies are too fair
For any thing so fleet.
And thoughts crowd up, as years come on,
And earth seems all too cold,
For those warm yearnings that arise
Within the feeling soul.

The skies seem bending all around
To close our sorrows in;
The eye of faith can hardly pierce
Above the world's rude din;
And silent moments that recall
The thoughts of early days,
Are green oases 'mid the waste
Of all our worldly ways.

Estimating the Capacity of Barns.

Very few farmers are aware of the precise amount of shelter needed for their crops, but lay their plans or outbuildings from vague conjecture of guessing. As a consequence, much of their produce has to be stacked outside after their buildings are completed and if additions are made they must of necessity be put at the expense of convenient arrangement. A brief example will show how the capacity of the barn may be adapted to the size of the farm.

Suppose, for example, that the farm contains 100 acres, of which 90 are good arable land, and that one-third each are devoted to meadow, pasture and grain. Ten acres of the latter may be corn, stored in a separate building. The meadow should afford two tons per acre, and yield 60 tons; the sown grain, 20 acres, may yield a corresponding bulk of straw, or 40 tons. The barn should, therefore besides other matters, have a capacity for 100 tons or over one ton per acre as an average. Allowing 500 cubic feet for each ton (perhaps 900 would be nearer) it would require a bay or mow 40 feet long and 19 feet wide for a ton and a half to each foot of depth. If 20 feet high it would require about 40 tons. If the barn were 40 feet wide with 18 feet posts, and 8 feet of basement, about 45 tons could be stowed away in a bay reaching from basement to peak. Two such bays, or equivalent space, would be required for the products of 90 well cultivated acres. Such a building is much larger than usually allowed; and yet, without it there must be a large waste, as every farmer is aware who stacks his hay out, of a large expenditure of labor in pitching and repitching sheaves of grain in treshing. In addition to this, as we have already seen, there should be ample room for the shelter of domestic animals. In estimating the space required, including feeding alleys, &c., a horse should have seventy-five feet square, a cow 42 feet, and sheep about ten feet square each. The basement of a barn, therefore, 40 by 75 feet in the clear, will stable 30 cattle and 150 sheep, and a row of stalls across one end will afford room for eight horses. The 30 acres each of pasture and meadow, and the 10 acres of corn fodder already spoken of, with a portion of grain and roots would probably keep about this number of animals, and consequently a barn with a basement of less size than 40 by 75 would be insufficient of such a farm in the highest state of cultivation.—*Register of Rural Affairs.*

PEACH LEAF CURL.

The cause is freezing in the bud after the bud is broken, but before the leaf is unfolded. The fruit is surrounded with a husk that protects it at this early period. All the leaves from new buds are fair. Peaches freezing in the same way suffer more. The fruit bearing spurs die to the heart of the branch, and if the branch be well filled with spurs, the branch dies also. This is the case with most of our varieties. Flemish Beauty, Passe Colmar, and Doyenne Boussock, endure ordeal better; but the fruit will be disfigured as bad as peach leaves. The only safe way is to cut the spur off that is know to be frozen, before the sap has had time to descend and poison the branch.

BARK LICE.—The cause in most cases is the partial drying of the inner bark by continued freezing and thawing at a distance from open winter water. The farther any place is from open water in the winter, the dryer the winds will be—the more sunshine the more likely to prodnce what is called bark lice. The bark is too near dead to grow with the wood of the tree. Hence, the elaborated juices of the tree are forced throug the pores of the bark having no room to deposit it under the bark. It is dead matter—dose no more harm on the bark than so many fly specks. It is the condition that produces the symptoms; but fighting symptoms is the general practice of the world—shooting the sentinel for giving the alarm of approaching danger.—*Prairie Farmer.*

SELECTED RECIPES.

CROQEUTTES OF RICE.—Put seven ounces of rice in a clean saucepan with a quart of milk; let it swell gently by the side of the fire, and stir it often, to prevent it from burning. When it is half cooked, stir in five ounces of pounded sugar, a few pounded almonds, and a flavoring of orange-flower water. Simmer all these ingredients until the rice is soft and dry; put it on a flat dish to cool, and with your thumb make a hole in the centre of each ball, and fill it with any kind of preserve; close it up, and dip it in egg and bread crumbs; fry them in butter of a light brown color; drain them before the fire on a reversed hair-sive, covered with a soft clean cloth. Pile them on a dish in pyramidal form.—*Arthur's Home Magazine.*

GINGERBREAD FOR DELICATE PEOPLE.—One pound of oatmeal, half pound flour, half pound of butter, half pound of sugar, (moist) half pound of treacle. The three last-named ingredient must be put in a pan and left to boil a few minutes, taking care they do not burn; pour the mixture over the flour and meal, and mix very well together, adding a good quantity of ginger. It is the best plan not to bake it until the following day, as it gives the meal time to swell. Roll it out the thickness of your finger, and cut it in lengths, and bake in a slow oven. It must be kept in a tin box. The unbleached ginger is best and the most economical.—*Ib.*

SHORTBREAD.—One pound of common flour, one pound of fresh butter, half pound of rice flour, half pound of loaf sugar; beat the butter slighrly, then add the sugar; and beat that well, rice and flour last; make it into one or two round cakes nearly an inch thick, pinch the edge, and if you like ornament with comfits and slices of citron. Bake in a very slow oven, and then dust a little finely sifted sugar over. Instead of the entire pound of flour, a good part of oatmeal, sifted through a fine sieve or piece of muslin, is sometimes put in instead, as it is considered more wholeseme for delicate people.—*Ib.*

[From the Mercantile Gazette and Prices Current.]

MINING ITEMS.

ARIZONA.—The steamer Senator on her last trip down carried about two hundred passengers, bound for the rich mining localities on the Colorado and in that vicinity. She had also on board a very large quantity of machinery and other freight for the same destination. Reports from that region continue exciting and a great tide of emigration is flowing thither. An exchange paper says:

> Considerable excitement was caused among the citizens of Los Angeles, by the arrival from the mines of B. Damewood, who returned on the 14th. Damewood was formerly a member of the Police Corps of this city. He has in his possession between three and four thousand dollars in coarse gold. The largest nugget is valued at two hundred dollars. The gold is of the first quality. He reports the discovery of gold-bearing quartz lodes of incredible richness; specimens shown are white quartz, about two-thirds gold.
>
> A party of miners had attempted to go to the White Mountains, where large deposits of gold are said to be, but were driven back by the Indians.
>
> Letters received from La Paz state that parties have arrived from the Last Chance Mines, bringing between $75,000 and $100,000 in dust. Many murders were committed on the route. A band of California cut-throats are on the road, and much danger is apprehended to small parties traveling to and from the mines. The rush continues unabated from this city. Most of the passengers who arrived by the last steamer have left.

REESE RIVER.—The rush to Reese River seems to be still in full blast, and reports of the discovery of new ledges or lodes of the richest silver ore, come to us in such volume that credulity falters, and we are at a loss in making selections for our readers. Two or three new mills are in operation, working well, and many others are going up. There seems to be a prospect of great activity in the milling business—plenty of good rock to grind, and all needful appliances for turning out the precious metals in abundance. The rapidity with which this region has come forward into public notice and favor is one of the marvels of the times. Many of the prominent Washoe men are pulling up stakes and going to Reese River The Virginia City papers say:

> Every stage that goes to Reese River is crowded with passengers, and it is impossible to get a seat without waiting for several days. Besides, there are numbers going in private conveyances and on horseback. The capital and emigration which is going there will rapidly develop the resources of the country. * * * The news from Reese River, Smoky Valley, Cortez, Washington and adjoining districts, is quite exciting. Numberless new ledges are being discovered, and new towns are springing up as if by magic. Four mills are now constantly running at Austin and Clinton, and one at Big Creek Cañon, and all crushing rock that pays extraordinary rich. The value of ground in all these districts has advanced enormously within the past six weeks with a decidedly upward tendency. There is a perfect stream of people rushing in from all quarters.
>
> A party from Lander county, N. T., says that the rush thither is unprecedentedly great. Not only from Washoe, California and Oregon, but also from Salt Lake, crowds of men, women and children are pressing into the argentiferous region. At Virginia, on Tuesday last, sixty names were booked ahead for seats in the daily and extra stages, which for weeks past have run crowded with passengers.

The Ontario Company have sunk a shaft on their ledge to the depth of twenty feet, finding rock said to be completely coated with native silver. The ledge was four feet in width and rich in sulphides and chloride of silver. The Austin *Reveille* says:

> Ruby silver is now the principle product of the Yankee Blade mine—below the water level. Indeed all the mines here which have been prospected to the water line appear to contain this exceedingly rich form of silver - almost exclusively; and the fact adds immensely to their importance with all scientific men who look to permanency as much as to utility in mining.

OWEN'S RIVER.—From the Aurora *Times* we gather the following items in regard to this new and very promising district:

> About thirteen hundred discovery claims have been recorded. The farming land in the valley is being settled very fast. The new comers are well pleased with the land, climate, and in fact with the country generally. The farmer can raise any and everything he wants; vegetables of every kind, of the very best quality, as well as cereals, which are unsurpassed by any section. No farther trouble from Indians, nor any apprehension of any from them. Nearly all the Indians have been removed, and are now at the reservation near Tejon. The soldiers have left also.
>
> Capt. Peck of San Francisco is about to commence the erection of two furnaces; one for the Hooker company and one for the Burnside company, which are designed to smelt the ores of these companies. Mr. Wingard of San Francisco has recently gone to the Bay City from Owens river, and will forward forthwith, machinery for a mill via Aurora. The San Carlos company will soon have their mill under way; this mill is driven by water power. Capt. Boisworth has arrived from San Francisco and commenced crushing the Union company's rock. That company has out at least five hundred tons of rock. Their ledge is from eight to twelve feet wide, containing large quantities of gold and silver, the former predominant.
>
> The Ida company are taking out fine rock; their ledge is called the Nevada. Bend City is the most central position and is improving very rapidly. The buildings are principally made of adobes. The town has been recently surveyed, the streets are 100 feet wide, crossing each other at right angles. The blocks are 300 by 220, having an ally in each of 20 feet. Many families from Sacramento, Visalia and southern counties are coming to the valley, and seem to be pleased with their new home. San Francisco is also sending her share of settlers.

Mr. Wingard above alluded to is connected with the Owens River Gold and Silver Mining Company, who are working on the Santa Rita ledge, and propose to prosecute their operations with a good deal of vigor. The ledge is about three feet in width at top but increasing as it goes down, and reported exceedingly rich. Considerable quantities of the ore have been received in this city and subjected to tests that gave the most satisfactory results. A writer at Bend City, under date of Sept. 3d, in alluding to this ledge says: "It has been traced and opened to a distance of about 400 feet, and at that distance the ore is the same in character and richness. * * Better specimens may be shown from other localities, but no vein in which the gold is so generally diffused." The company, we learn, have a mill in readiness to go forward by first opportunito.

WASHOE.—The Virginia *Union* of recent date contains the following remarks in regard to the number of quartz mills required in that vicinity:

> Many persons who do not give the subject sufficient reflection, labor under the impression that we have a sufficient number of quartz mills in this vicinity to meet all demands for some years to come. This is an erroneous idea. We would like to see a mill standing idle for want of rock to crush, anywhere from Silver City to this place, or on the Carson river. New claims are constantly being opened and rich ledges developed. The first thing a mining company wants after striking their ledge, is a mill to crush their rock. They want to stop assessments and make the mine pay its own way and bring a surplus into the treasury. We might mention probably fifty claims thus situated, many of them unable to get their rock crushed. Some of the large companies such as the Gould & Curry, Ophir and others, monopolize a majority of the mills near us crushing their inferior grades of ore. We believe the Gould & Curry company at one time supplied about a dozen mills from their mine. Now take into consideration the hundreds of claims outside of the Comstock lode, situated in this District, Gold Hill and Silver City, that are raising daily large quantities of pay rock, and a person can very readily see that we really have not a sufficient number of mills to meet existing demands, not taking it into consideration that this demand is constantly increasing as new developments are made. Mill property is no doubt the best paying, for the amount of capital required to be invested, there is in the territory, notwithstanding the high price paid for fuel, and the difficulty in obtaining it. To be sure there is as much economy and precaution required to become successful in this business as in any other—a familiarity with the different processes in use, etc. We believe there is a fine opening here for investment in this kind of property.

The Gould & Curry company are pushing forward their new improvements with energy. This company evidently have an eye to permanency in all their operations, and hence their buildings and machinery are constructed with more regard to excellence and durability than to cost. The action of the trustees and managers in this respect indicates full confidence in the extent and richness of their mine, which indeed seems to be confirmed and warranted by every exploration. The total assessment upon the owners from the beginning, if we mistake not, has been less than $150 per foot, which was more than reimbursed by the first two dividends; and some idea of the great productiveness of the mine may be derived from the fact that their present superior establishment has cost from $500,000 to $700,000. and was paid for, with the exception of the above assessment, from the mine itself. The company in view of recent developments have determined to increase the working capacity of their mill by the addition of forty stamps with the necessary appurtenances. This will give them double their present power, and can be attained at a much smaller proportionate outlay, inasmuch as their buildings and general arrangements already complete are adapted to this enlargement and will require little if any further extension. The company expect to continue their usual dividends while this work is in progress, and to have it finished and in full operation in February next. Some $300,000 to $400,000 of silver bullion from this mine are now disposed of in this market every month, and the monthly dividends are about three per cent. upon the present market value of the shares.

The Grosch Consolidated Gold and Silver Mining Company have issued a pamphlet of twenty-two pages, setting forth the grounds of their claim to three-fourths of 3.750 feet on the Comstock ledge. We find upon examining this publication that we have already in a previous number alluded to the leading features of the claim with sufficient particularity. If good for anything it is a formidable cloud upon the title of the present occupants of this ledge; they regard it, however apparently with very little concern, and declare themselves in possession of evidence that cannot fail to overthrow it entirely. The claim covers the following subdivisions of the Comstock ledge:

Gould & Curry	1200 feet.
Best & Belcher	225 "
Dick Sides	500 "
White & Murphy	210 "
Kinney	60 "
Central No. 2	150 "
California	300 "
Central No. 1	150 "
South Ophir	200 "
Mexican	100 "
North Ophir	655 "

together with the net profits arising therefrom since the occupation by others.

EMIGRATION TO NEVADA TERRITORY.—A St. Louis correspondent says: "The emigration to Nevada Territory, this season, is very large—literally in multitudes. From the Missouri border to that distant section, one is never out of sight of emigrant wagons. A great part of the tide that started to California and Oregon is stopping there and filling up the silver region of that progressive Territory."

HUMBOLDT.—A writer at Star City says:

> The mines are here in untold quantities and of almost unimaginable richness, but it is going to require much of time and capital and energy to develop them. Our little town of Star shows signs of industry on every side. Our people are doing but little work, however, upon the mines in this immediate neighborhood. The Sheba mill, which was rushed forward with such energy in order to be ready for the thousands of tons of quartz it was thought would be waiting for it, lies idle, its great wheel lazily turning now and then as if to show that the whole thing is not a myth, but that motion can be had when occasion requires The people are away in every direction prospecting. They have secured their interest here, and feel that as long as they may find rich ledges elsewhere by *looking for them*, it would be poor policy to settle down here and lose such chances. In some of the ledges at Star and in this District, there is so large an amount of base metal as to defy the methods here in use to extract the silver, but this is the case in but few ledges; and the ore from these has yielded handsomely when worked in San Francisco.

It is stated that the Sheba company contemplates expending about $150,000 in ascertaining more definitely the contents of their mine, and the shape in which it lies.

TABLE OF ALTITUDES.—The following calculations were made by Prof. Whitney, State Geologist of California. The figures indicate the height of the respective points above the level of the sea:

Lake Bigler	6,167 feet.
Yanks	6,312 "
Western Summit	7,312 "
Eastern Summit	7,312 "
Strawberry	5,076 "
Carson City	4,015 "
Virginia City	6,205 "
Mt. Davidson	7,258 "

Surveyor General Houghton, of California, gives the summits 100 feet greater elevation than does the above. The town of Como, in the Palmyra District, is variously estimated at from 300 to 500 feet above Virginia.

God never alters his method. We may hurry ourselves, but we cannot hurry him. After all, the grass takes just as long to grow, and the oak tree to develop, and the great processes of nature to unfold themselves. And we may be sure that just so much effort must go to just so much result The great laws of God must be obeyed, or the rewards which follow the obedience of those laws will not come

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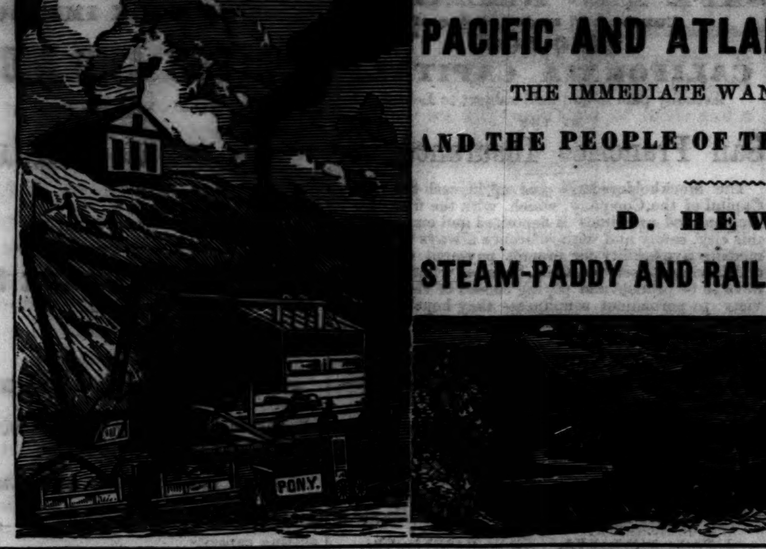

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STOCK BOOKS,
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BILLS LADING,
NEWSPAPERS,
MAGAZINES,
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PER YEAR

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